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About the Author

Consequent upon arriving in England, I happened to read a religious article in a newspaper. I was deeply impressed with the ability, style and language, expression and fearlessness of the writer. This led to great respect for the author in my heart. At last, one day I met Bhai Madan Singh through Bhai Jagtar Singh S/O Giani Niranjana Singh Mundra at Derby. Bhai Madan Singh Ji was accompanied with his wife, Bibi Kirpal Kaur Ji. Thus we met at the house of Bhai Jagtar Singh.

I and Bhai Madan Singh had an exchange of thoughts on some religious topics. During discussions, I discovered that the couple had a close relationship with Bhai Sahib Bhai Randhir Singh Ji of Narangwal, a highly prominent freedom fighter and religious leader of the Sikhs. I too had enjoyed loving relationship with Bhai Sahib Ji. Because of this common bond, it was quite natural to have built a brotherly relationship with Bhai Madan Singh Ji. It is about seventeen years ago when we met for the first time. Since then our relationship has been continuing and strengthening day by day.

During this long association, I have discovered that Bhai Madan Singh is an accomplished scholar and fearless writer. He inculcates a respectful relation with all those who share his ideals or are true followers of Gurmat. Bhai Sahib has always favoured me by editing my essays before submission for publication. I obligingly have been incorporating his suggestions and corrections before sending the manuscripts to press.

Bhai Sahib Madan Singh Ji is so much devoted to Gurmat that he buys and distributes Gurmat literature free to any one who demands it. Selfless service is the part of his life; he is ever ready to help anyone without any reservation.

Whenever I happen to ring up Bhai Madan Singh to enquire about their well-being, I am invariably told that Bibi Kirpal Kaur is reading Gurbani from Sri Guru Granth Sahib. After finishing her household work Bibi Kirpal Kaur either spends her free time in reading Gurbani or in helping Bhai Sahib in his literary pursuits. She is well qualified and is a graduate. She is so well versed in Gurbani, that at times, I approach her for the elucidation of Gurbani.

It is great blessing of Almmighty that both Bhai Sahib and Bibi Ji share common ideals of high order. May 'Waheguru' bless this couple with high spirits and long and prosperous life together so that they continue performing community service with zeal and happiness!

04 Jan, 2009

Humbly
Dharam Singh Sujjon

Eulogy: A Letter of Favour

I have received through my rich inheritance 'Gurmat Initiation'! The source of such initiation is my God.

Blessed brother, Bhai Madan Singh, abandoned the country of his birth in his early youth in search of a better living abroad. His life companion, Bibi Kirpal Kaur, added to his zeal for spiritual progress. Thus they kept flourishing through their inherited spirituality through progress of God Remembrance, NAAM - Simran of Sikh Faith, even in a foreign country.

I was very young, when I noticed Bhai Sahib's movement of lips alongwith the fast counting on fingers. I failed to interpret these actions then. Yet, gradually I could grasp that this Simran-Power is steeling his inner being as Soul-Power. Thus from the very childhood, he was imbued with Divine Love with characteristic serenity, humility and wisdom. However, I was hit with such realization when with passage of fifty years I received through post a book, 'Gurmat Gaaddi Raah' - a solution to all doubts and misgivings. After reading the book, I was full of appreciation for its religious, literary and spiritual value as the crying need of our times. It filled me with joy as to how the enlightened mind had dealt with various topics like, Brahminism, rituals, Yogmat, series of Akhand Paths, Dodra Gurudom, living code of sadhs, Sikh living code, mind-wardness, doubts and misgivings, Kakkaars-Sikh articles of faith, caste system, idol worship, the path of apostasy, the idea of customs, fasting, misuse of Gurdwaras, etc.

This book is a Light-House that eliminates all doubts and misgivings and leads the mind to the bliss of high spirituality. Gurbani out rightly condemns ritualism, caste system, and personal-worship. A person delving in such wrong practices is sure to find 'Gurmat High Way' through this book.

Written as articles at critical times for the benefit of foreign living persons, in most fearless vein to state pure Truth is highly courageous and illuminating. The detailed references to high personages and holy books like Bhai Sahib Bhai Randhir Singh Ji, historian Cunningham, Koran, Ramayan, Rig Ved, Sam Ved, Yajur Ved, Bible, Bhai Nand Lal, Syed Mohammad Kasim, Bhai Kahn Singh Nabha, Dr Radha Krishnan, Mr D. Pet P., Bhai Jodh Singh Ji, Bhai Gurdas Ji, Bernard Shaw, Sarup Das Bhalla, Mr Betney, etc. bring out clearly the vast reading and knowledge of the author. Indian Government and British Government have been duly warned of their lapses and misdoings most courageously.

This book is found to be a reference book that clearly brings out falsehood and truth with adequate backing and analysis. I offer my prayers for the high spirits of the author as also the well-being of humanity. May he keep writing in the same vein to enlighten minds and discourage ill-behavior at all levels!

Romesh Inder Kaur Bal (Dr)
MA, PhD
Retd. Principal,
Government College, Ludhiana.

The Highway of Guru's Wisdom: Creation of a Truth-oriented Writer

Pen indeed is a weapon. It can equally be deemed a sword. Pen, in ideal unison with the heart and soul personified truthful knowledge, can prove worthwhile in bringing about a wonderful revolutionary transformation among humans. Pen has an ardent role in chiseling and moulding the destinies and fortunes of nations. But the real strength of pen depends upon the in-depth analytic study of the prevalent socio-cultural inheritance, the emerging thought-prone distinctness out of the analytic study, abundant understanding of the subject matter, an urge to explore reality, and then the pressing urge of quickness, un-daunting courage and sincerity to accomplish its propagation. The pens propagating such ideals help in redeeming the human society or the world at large. On the other hand, the pens that are timid and coward, or are engulfed in greed and are devoid of the light of learning can prove harmful by hurling the nations unto the abysmal depths of decadence. But the satisfying factor is that the Sikh community is blessed to have many a Guru-guided Sikh theology oriented writers who are verily committed to exert and endeavour to keep us all in league with the most sanctified legacy of the pure and pious Gurbani – the Gurus' hymns. Such valiant pen-prompters have kept their pens vigilantly and valiantly secure of any fear or fright. Their sincerity and truthfulness deserves our utmost reverence for them. Bhai Madan Singh Birmingham, by virtue of Guru's grace, occupies a dignified status among such sincerely devoted and upright pen-prompters.

'Guru-guided Highway', the book in hand, is based on the writer's Guru-oriented ideology – quite un-daunting and free from any malice. Structured on such an ideal perception, it provides realization of a highly idealized literary creation. It is rather difficult to deny the observations discerned by the revered writer that in present times the Sikhs-to-be-called have gone astray of the Guru-guided Highway, and the writer is deeply aggrieved of that situation. Most of the contributions in this book are expressions of wail and worry of a sensitive and awakened soul about the Sikh-calling community who are unwittingly ignorant of Guru's ideology and have gone astray of the Guru's teachings. It is a different thing that a true follower of Guru feels never dismayed or disheartened and remains always an observant of optimism. But when the house is ablaze, it is not proper to sit feeling unconcerned. In light of this observation, the anxiety present in these writings can in no way be deemed misplaced. A deeper perception into the writings shows that the vigilant writer has not lost hope in any way. Here and there, he has directions present in his conscious to get out of this unwanted prevailing situation. He has not only maintained goodwill for overall unity and solidarity of the Sikh community, but he has also offered many suggestive solutions to ward off the numerous hurdles on the way. In this way, the in-depth analysis of the prevalent real but worrisome degeneration presents a subtle vision of the hope of a bright future of Sikh community.

The learned writer has, to a great extent, made a very sincere but dispassionate and unbiased analysis of the present situation. No doubt, he has shown boldness in highlighting the parties indulging in making the affairs confusing and rowdy. His main contention is against the interfusion of *brahmanism* in Sikh community through

numerous medias. The ten Sikh Gurus underwent numberless ordeals to free the people of their time from the clutches of *brahamanism*, but the painful aspect is that the cult has strengthened its roots with passing of every day. It is to this extent that, under a trend of conciliation, many a brahamni-based rites and rituals have trespassed into our sacred centres of Sikh worship and meditation. Feeling perturbed in such a situation is not only natural for a truly sincere and wide awake writer, but it is equally essential as well.

The writer is rightly perturbed over the state of Sikhs spread world over who are victimized by the so-called saints. He is worried of the aggressive role of money and leadership in gurdwaras abroad. He is worried that the unlimited spread of money has not only distanced the Sikhs from the Guru but they have become quite indifferent also. Abundantly good looking are the buildings of the gurdwaras and so are the lavish *langars*, but the Guru-directives are missing. The Guru-directive of '*naam japna, kirt karna, vand chhakna*' is missing. In literal words of the writer: 'Even this cannot be guaranteed that the holders of long beard may commit no profanity under garb of selfishness.' There is abundance of self-willed and disbelievers in gurdwaras of England. Religion has become a profession. In one gurdwara in Birmingham, recitation of 31 or 51 *Akhand Paths* is organized at one time. Under ignorance and influence of the Sant-Mahants, the followers from America, Canada and other countries send substantial sums of money for organizing of *Akhand Paths* for remedial purposes.

In order to devise Guru-oriented directives, our writer makes judicious use of historical sources and rational arguments. Through historical research, the writer makes contextual reference of *Akhand Paths* in the past and, by giving highly dignified directives, he makes clear opposition to the present time unprofitable modes. According to him, it is not the other religions that are responsible for the intervention of rites and rituals, but we ourselves are at fault for it. It is so because we the writers and preachers have not made correct interpretation of Sikhism before the Sikh masses and the world. Copying under influence of the willful mode of head-bowing of a dead body among Christians, the Sikh brothers go much ahead by opening the box and making the dead body listen to Kirtan and even offering *siropao* to the corpse. He is kept in box wide-open to have glimpse of congregation. Many an extra devotee Sikhs prostrate before the coffin box. To deal with such a situation, our writer repeats the directives of '*Sikh Rehat Maryada*' and gives ideal guidance to put the disarrayed on Guru-guided right path. In support of his pleas, he cites hymns from Sri Guru Granth Sahib. Upholding reformatory vision, the writer assures that it is never too late to mend as we have an immensely rich reservoir of the hymns of Guru Granth Sahib for our guidance. Taking directives from the hymns, the *Guru Panth* devised *Rehat Maryada* in 1936 which was ratified at Sri Akal Takhat. The Sikh *quom* should reverently glorify it.

Likewise, our writer has a prompting to offer to Sikh brothers that besides the Guru Granth Sahib, the Sikh literature shall have to be studied with in-depth discretion and diligence because, in present times, many an anti-guru rites and rituals have trespassed into our religious affairs due to our lax and irrational approach in this respect. The writer puts before us the factual status of Hemkunt Tapoban. He is sincerely exertive to clarify the notions of Sehajdhari and apostate Sikhs by taking cues from scientific facts and historical details. He makes threadbare analysis of the anti-guru and anti-sikh strategies of Namdharies, Dodra gurudom and Sant-Samaji tenets. In defence, he quotes

the dictum: '*sabad guru surt dhun chela*'. He protests that personal or bodily worship has been made prevalent by the greedy and hypocrite pseudos. We should remain cautious of this cult. He puts to our view the real history of *siropao* – the robe of honour, and attracts our attention to its multi-purpose misuse and indiscrete prevalence on large scale in the present times.

Alongside Brahmanism, Sikh circles are equally affected by the influence of yoga philosophy. This fact also disturbs the writer. Describing the clear-cut Highway of Guru-guided path, he describes Sikh religion as a truly independent and free religion. Body postures in yoga and the process of breathing can keep the body healthy, but it cannot help one's unison with God. In order to describe the transgression of the low-minded and the atheist in Sikh faith, he has given detailed information in the chapter '*Mannuvad tey dalit*' for the necessity of our alert vigilance. He has shown deep concern on not providing apt position to women in religious and social circles. Similarly, the writer dares to stand and speak against the injustice done to the independent status of Sikhs in the country on the political level. The writer's pen sheds tears of blood on the massacre of Sikhs in 1984, and directs the truants of Delhi to understand the true psyche of Sikhs. To describe the factuality of injustice towards minorities in the country, the writer includes an analytic study of the tussle of Babri Masjid also.

Much more benefit can be derived with publication of the already published write ups in various newspapers and magazines in form of a book. These write ups may provoke bitterness on account of their describing the bitter truth, but the presence of bitterness in them is just like the bitterness of *neem* leaves that check many diseases and provide us health. It is very difficult to write TRUTH; to hear or read it is still more difficult. But we have to be face to face with TRUTH. We have to develop courage to listen and to read TRUTH. This way only can we stand against the erosion. And this way only can we fight the challenges against Sikhs. Without self analysis, it is never possible to check our decadence.

Humble Servitor,
Simarjeet Singh
Editor,
Gurmat Parkash,
Shiromani Gurdwara Parbandhak Committee,
Sri Amritsar.

Thanks Giving

Says Nanak, this is all Your greatness; no one even knows my name. | 4 | 10 | 49 |

(Aasaa, Fifth Mehl.; p. 383)¹

It appears that the True Lord has graced me to serve the Panth and country through my pen. Such is the testimony from the response of readers; otherwise I am only an insignificant and humble writer who does not count among great authors of the Panth. It is a matter of pride for me that for the last fifteen years my readers have been coaxing me to give a book form to my articles that I published from time to time. However, I do not consider myself to be an authority in interpreting Gurmat. Indeed, I am a humble so called Sikh, staggering along the Path of Gursikhi. That is the major reason for my failing to compile my articles in the form of a book. Bravo! My readers, who persisted in encouraging me in this endeavour. At last, I had to submit before their sincere and well meaning advice. Nearly, ten years ago, I opened up my mind to my dear friend, S. Avtar Singh Khalsa, a Sikh Missionary, and explained to him my lack of confidence to publish a book. He, however, firmed me up with the idea of this book. He not only made copies of my articles for compilation in a book form but also got me ready. However, my lack of confidence remained an obstacle in the way and all efforts came to naught. Thanks to S. Avtar Singh who was not offended although further progress had stopped till this opportune time arrived.

With passage of time, more articles were added. The opportune time arrived at last when a devout Gursikh from Australia phoned me in December, 2008. I did not know him. He told me that about 15 or 16 years ago he had read my article on Hemkunt in Des Pardes weekly published from London. He told me that he had greatly enjoyed the article and would be obliged to get a copy. He further told me that he had been reading my articles in Sant Sipahi, Spokesman, Des Pardes, Punjab Times and other weekly or monthly magazines, but could not preserve them. I enquired from him how did he get my telephone number? I also asked for his name. He replied that he got my telephone number from the internet and his name was Narinderpal Singh. He further informed me that many of my articles were available on internet. It was a big surprise to me, as I am ignorant about internet and I had never put anything about me on internet. It must have been the doing of some well-wishing reader.

After a few days, I posted to him the articles 'Hemkunt', 'Na Hum Hindu Na Musalman', 'Second Panthic Case vs. Kooka Dum' and 'Rag Mala' in English. On receiving the package, he again rang me up. He expressed his gratitude and happiness. He stressed the need of compilation of articles in a book form. He even volunteered to bear the printing expenses. I did not accept his monetary help, but agreed to publish the book.

Still mentally wavering with lack of confidence I again expressed my views to dear S. Avtar Singh Khalsa. However, he was receptive and positive. Following his positive response I placed the full bundle of my articles before him and requested him to choose the appropriate ones. Within a week, he selected about 25-30 articles and promised to supervise the printing of the book.

¹ ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ ॥੪॥੧੦॥੪੯॥ (ਆਸਾ ਮਹਲਾ ੫, ਅੰਗ ੩੮੩)

The publication had not proceeded far when the matter was discussed with S. Harjeet Singh of DTF in January, 2009. He took the responsibility of printing and publishing the book under his care. Immediately, I broke the news to Bhai Dharam Singh Sujjon who was over pleased. He has authored many books on Gurmat. He accepted my request to write preface to the book. I am greatly obliged to him for his sound and sincere advice from time to time. Thus the foundation for the book was laid.

An outstanding scholar of the Panth, S. Simarjit Singh, Editor Gurmat Prakash, has honored me by writing a foreword of the book. Mere formal acknowledgement seems to be inappropriate for his kindness. The keenness and interest he has shown in my writings, his encouragement with love and sincerity make me feel indeed indebted to him with all my being.

In expressing my gratitude to all readers and the above mentioned scholars, I must add my great appreciation to my wife, Bibi Kirpal Kaur for her relentless service. She has been a constant support to me in thick and thin. In addition to correcting my writings, she being a scholar of Gurbani, has been a source of inspiration for me to follow Guru's path. She has been painstakingly re-writing all my articles before sending to the press. Without her support and encouragement, I could not have written anything. This is truly a factual statement.

Thanks!

Madan Singh (Bhai)

Preface to the English edition

Following the publication of *Gurmat Gaaddi Raah* readers at large kept coercing me to translate the book in English so that the new generation born in the west could also benefit. I was reluctant to take up the job because of my health. However, Sqn Ldr (Rtd) Bhai Jaspinder Singh very kindly and very quickly prepared the first draft in English. But because sometimes it is very difficult to find matching words in English for the Punjabi words that were used in the Gurmukhi edition we wanted to get it vetted by some knowledgeable person. I could not find anyone better than Prof (Dr) Daljit Singh Virk PhD, DSc of Bangor University UK (previously at the Punjab Agricultural University, Ludhiana) and presently living in Derby. I requested him to go through the first draft and improve it. I chose him because he has been my trusted friend since 1974. Though a scientist, he is a long practicing and knowledgeable Sikh scholar who frequently writes and speaks on Sikh faith at many occasions. Despite his international scientific commitments he kindly agreed to undertake the arduous and time consuming task. Along with improving the language of the draft he standardized the translation of Gurbani quotes in accordance with 'Sikhi to the Max'. The original Gurbani quotes have been given in Gurmukhi as footnotes. A glossary of important items occurring in the book has been added for the benefit of the younger generation.

I am highly grateful to both Sqn Ldr (Rtd) Jaspinder Singh and Dr Daljit Singh Virk to have accomplished a very demanding task in the shortest possible time. I am also highly indebted to Bhai Gursagar Singh of Singh Brothers, Amritsar and S. Harjeet Singh of DTF, Birmingham for their constant encouragement and stimulation for the English edition and for having waited patiently for the completion of task.

I sincerely hope that the message of Gurmat will be disseminated widely among the youth through this English edition and that they will converge to the Highway of Guru's Wisdom.

I shall welcome suggestions for improvement of future editions.

Madan Singh (Bhai)
Birmingham

January 2012

The Sikh Brahminism

The Sikh Gurus never intended to reject and replace the prevalent Hindu Brahminism with a new form of Sikh Brahminism. These days Gurmat is being vitiated with various kinds of new admixtures of rituals. The Sikh Panth, therefore, has to be vigilant in performing socio-religious functions in accordance with Gurmat principles. Brahminism introduced a complex variety of ritualism in the society. The Sikh religion had to stand against Brahminical rituals from its inception and the race still continues. The Sikh religion has never been approved by Hinduism and Islam as a new and distinct faith. They tried to suppress forcefully and cunningly this revolutionary faith since its infancy. The famous historian, Lala Gokal Chand Narang in his book '*Transformation of Sikhism*' writes on Page 4 about the prevalent Hindu rituals at the birth of Guru Nanak:

At the time of birth of Guru Nanak the public faith of the time was limited to the practice of several types of special rituals during eating and drinking, bathing, and holy marking on the forehead. Wherever the remnant idols existed people practiced idol worship; wherever permissible, people practiced pilgrimages to the Ganges and other religious places, observed rituals during marriages and deaths, abided by the instructions of Brahmins and gave large sums as charity. This was the essence of public practices of Hinduism.

Observing such a state of Hindus, Guru Nanak, proposed a simple and practical faith that he practiced in which he advised stopping worship of all and sundry except the One Timeless Being,

Remember the One, and yearn for the One in your mind.

(Gauri Sukhmani Fifth Mehl; p. 289)¹

This formed the foundation of Sikh Faith. However, due to lack of right direction, in later stages of Sikh faith, Brahminical rituals entered into it. Ignorance is the worst enemy and that is why we are still confused.

What is ritualism?

Bhai Kahn Singh Nabha writes in *Mahan Kosh*:

Ritualism is that part of religious books which explicates what are essential and prohibited Karmas (actions)? What Karmas are to be performed at what time and by whom? Performing actions devoid of feelings and without understanding the purpose is indeed ritualism.

They may perform all sorts of religious rituals and good actions, but without the Name, the egotistical ones are cursed and doomed. | 3 |

(Gauree Gwaarayree, Third Mehl; p. 162)²

Worship of gods and goddesses during the fire ritual (*havan*) and performing animal sacrifices are meaningless as per Sikh principles. Apart from these, consulting Pandits to suggest auspicious constellations for marriages or for starting a new business, and rituals for the deliverance of the dead through *Pind* (offering of funeral barley cakes to the deceased's relatives), *Patal* (ritual of donating of food in the belief that would satisfy the hunger of a departed soul), *Kirya Karam* (ritual funeral acts), *Divya* (the ceremony of keeping an oil lamp lit for 360 days after the death, in the belief that it lights the path of the deceased), and breaking a pitcher on way to cremation ground, along

with other many practices having been condemned in Sikhi are still being practiced by some Sikhs. Says Guru's edict:

The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector.

In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises; contemplating Him in meditation, even for an instant, one is saved. | 1 |

(Soohee, Fifth Mehl.; p. 747)³

The Gurus had rid us of fake beliefs and rituals, doubts and suspicions, dubious practices and blind faith. However, we are re-adopting all such practices at a faster speed. Instead of believing in only One Divine Power, we are getting attracted to the fake body (human) Gurus, cheating Saints and Mahants who run business shops in the form of *deras* (head quarter of a saint) and we seek liberation by following their fake code of conduct and practices.

However, there is no need for straying and feeling anxious and worried. Guru Granth Sahib contains instructions to guide us to get rid of ritualistic actions and to search for precious jewels of Divine Wisdom from its enormous storehouse. All that it demands is to take a deep plunge in to the Gurmat teachings.

Dr. Barnard Shaw writes about the Sikh faith:

Rev. H. L. Bradshaw, observed that Sikhism is a universal world faith, a message for all men. This is amply illustrated in the writings of the Gurus. Sikhs must cease to think of their faith as 'just another good religion' and must begin to think in terms of Sikhism as being the religion for this new age. The religion preached by Guru Nanak is the faith of New Age. It completely supplants and fulfils all the former dispensations of older religions. Books must be written proving this.

In addition to the above, after having carefully studied Gurbani, the past President of India, Dr Radha Krishnan, paid his homage to Guru Granth Sahib in the following words:

Sri Guru Granth Sahib is a living embodiment of teachings of all holy seers and divine messengers.

Some ignorant and cunning people, taking refuge in the Sikh *Rehatnamas* (Codes of conduct), try to project Gurmat as an off-shoot of Brahminism. The Sikh faith which is an independent religion has suffered greatly from the infection of so called codes of conduct (*Rehatnamas*). These codes of conduct are full of self-contradictory statements and anti-Gurmat clauses. Evidences of pollution in their contents are also available. Mahan Kavi Bhai Santokh Singh, Giani Gian Singh and Rattan Singh Bhangoo were scholars of the 19th century. They, instead of deriving evidences from the True Teachings of Guru Granth Sahib, used *Rehatnamas* as sources of information in their writings that led to anti-Gurmat conclusions. Some unethical persons, aiming to create confusion, even mis-quoted the name of the Tenth Master. The author of *Prem Somarg Granth* tried to attribute it to the Tenth Master by writing 'Patshahi Dasvin'. Many more such examples can also be quoted.

Rehatnamas

Bhai Nand Lal Ji was the chief courtier of the Tenth Master and, was an outstanding scholar of Arabic and Persian. In his code of conduct is mentioned, "During the *Sharadh* (feeding the priests for the salvation of ancestors), prepare food of thirty six kinds. After

preparation of food invite the Khalsa and recite Anand Bani followed by the Sikh prayer. Then feed the Sikhs. Such feeding is authentic that would also reach the ancestors.” Following this code of conduct many Sikh families resort to *Sharad* ceremonies. Baba Budha’s 10th *Sharadh* is celebrated with great pomp and show at Bir Baba Budha Ji, district Amritsar. Advertisements and propaganda are made to invite congregation (*Sangat*) in large numbers to Gurdwara Bir Baba Budha Ji where Gurmat is openly flouted. The holy order is:

He does not honor his ancestors while they are alive, but he holds feasts in their honor after they have died.

Tell me, how can his poor ancestors receive what the crows and the dogs have eaten up? | 1 |

(Raag Gauree Bairagan, Kabeer Jee:, p. 332)⁴

The above Rehatnama proceeds further as:

Trust not female beings,

Disclose not the inner secret to a female.

On the other hand, Guru Nanak portrayed the greatness of a woman who was mistreated under the Brahminical rituals:

Why call her bad? From her, kings are born.

(Vaar Aasa First Mehl:, p. 473)⁵

Probably that is why a woman is not seen taking part in Akhand Paths at *deras* of saints, and women are, generally, relegated to a lower position in social and religious functions.

In the Rehatnama of Bhai Daya Singh is written:

The Tenth Master was in his court at Anandpur Sahib. Bhai Daya Singh Ji asked, “O’ Lord! Pronounce a code of conduct that may bestow liberation on hearing.” The reply was, ‘When the goddess revealed herself and the five beloved ones got alerted, then all the gods made their appearance...the hair was given by Chandi Ji and the Kachh (under wear) by Hanuman.

There are countless Gurbani quotes that reject the above statement. Because of such *Rehatnamas*, *Devi* (goddess) and *Jot* (light) worship, caste system, rituals and Brahminical practices have crept in Sikhi. At one time Brahmins had installed idols of gods and goddesses at vacant places in the periphery of sacred pool of Harimander Sahib, Amritsar. The visitors to Darbar Sahib used to worship the idols during their visits. It was in 1922 that idols were removed during the Gurdwara Reformation Movement. During the time of Sikh *Misls* and Maharaja Ranjit Singh, Brahminical rituals gained a strong hold. In accordance with the saying, ‘The subject is the follower of the ruler’ the Sikh faith was subjugated to Brahminism. It was only because of the Sikh Sudhar and Gurdwara Sudhar (reformation) Movements that the honour of Sikh faith was restored.

Recitation of *Akhand Paths* has also become a mere custom. It is nothing but egoism when one sends out printed invitation cards to friends and relatives for attending the *Bhog* (concluding) ceremony. Gurbani recitation is done like the ritualistic recitation of *mantras* by the Pandits. Like the Pandits a class of Akhand Pathis has also originated. The payment for Akhand Paths can also be made in instalments. So much so one can buy an already read Akhand Path from historical Gurdwaras in India by paying the prescribed amount. What a pity for this anti-Gurmat custom! Gurbani is the subject of contemplation. It is essential to attentively listen to the correctly recited Path. However, both of these essentials of Sikhi are disappearing. Says Gurbani:

*Sing the Praises of God, O Saints, O friends,
with total concentration and one-pointedness of mind.*

(Gauri Sukhmani Mehla 5, p. 295)⁶

This is not the end of these practices; during the Akhand Path a pitcher or a bottle of water with red cloth tied on its top using a red thread and a coconut are placed by the side of Sri Guru Granth Sahib. At some places, seven types of seeds are also kept under the pitcher. Along side is kept clarified-butter fed lamp (*desi ghee*). On one side, wood-coal is kept burning on which fragrant materials and incenses are continuously thrown or kept lit. On query it is told that the practice is an ancient religious act. There is no place for discussion and reason. These are clearly Brahminical practices but we have renamed them as *Gur Maryada* or Guru's code of conduct. It is not difficult to prove this contention as we can see all these materials in a Hindu temple during the *Ramayana Path*. According to Pandits, all these are gods and that it is essential to worship them. At the conclusion of *Akhand Path*, a supplication in the form of *Aarti* is sung which has a great significance in Hinduism and it involves an act of moving a plate with lighted lamps in a circular manner. It is accompanied with a rain of flower petals. However, Guru Nanak condemned this practice.

*In the bowl of the sky, the sun and moon are the lamps; the stars in the constellations are the pearls.
The fragrance of sandalwood is the incense, the wind is the fan, and all the vegetation are flowers in
offering to You, O Luminous Lord. | 1 |*

(Dhanaasaree, First Mehl, Aartee, p. 663)⁷

It implies that the whole nature is in continuous supplication of the Almighty, and human being is an insignificant entity in this vast system.

Yogic faith

Some of the so called Sikh religious leaders are out to prove that Yogic practices are an integral part of Sikhi. In '*Sidh Gost*' Guru Nanak clearly distinguished between Yogic and Sikhi principles and advised the Yogies to practice *Naam Simran* (attuning with the *Naam*). The ritualistic practice of realizing the Divine within using Kundalini Yoga is not approved in Sikhi. Guru's command is:

*Without the Naam, the Name of the Lord, all their actions are useless, like the magician who deceives
through illusions. | 1 |*

(Prabhaatee, First Mehl, p. 1343)⁸

The Guru regarded yogic practices similar to those of magicians. Physical Yogic exercises are good for the body, but to treat them as a way to Divine realization is an utter self-willed act as they contradict Sikhi principles. In addition to the above mentioned strictly forbidden transgressions, more and more new practices are being imitated and introduced in Sikhi. They appear to be minor and harmless in the beginning but once deep rooted they become difficult to eradicate. To take a dead body to Gurdwara is an imitation of the English. This does not stop here; the ashes of the dead are immersed at Patalpuri in imitation of Hindus who immerse the ashes in Ganges at Hardwar. It is said that an office has been opened at Patalpuri under the supervision of watch dog of the Panth—the Shromani Gurdwara Prabandhak Committee, Amritsar, to record ancestry of the dead as is being done by Brahmins at Haridwar. If the guardians of the faith are not attentive then who else could be blamed? During marriages the

ceremony of 'Jai Mala' and other customary practices are all rituals. The so called Sikh leaders have sunk very low. They are loud in preachings that liquor shops in the Punjab should be closed and marriages should be conducted in Gurdwaras as per simple practices of Gurmat. However, when there is a marriage in their own family they disregard all principles and perform marriages in posh halls, and professional entertaining parties are invited and liquor is distributed freely. While such acts are disgraceful for these leaders, they also bring disrespect to the whole Sikh Nation.

I humbly plead, that we should test all Brahminical rituals in the light of Gurmat and discard all those practices that are antagonistic to Sikh preachings and practices. Guru's way is the only highway for Sikhs. Rest all is worthless ritualism that should be abandoned.

(Chandigarh Spokesman, April 2003)

1. ਏਕੁ ਸਿਮਰਿ ਏਕੋ ਮਨ ਆਹਿ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਅੰਗ ੨੮੯)
2. ਕਰਮ ਕਾਂਡ ਬਹੁ ਕਰਹਿ ਅਚਾਰ ॥ ਬਿਨੁ ਨਾਵੈ ਪ੍ਰਿਥੁ ਪ੍ਰਿਥੁ ਅਹੰਕਾਰ ॥੩॥ (ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩, ਅੰਗ ੧੬੨)
3. ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ ॥ ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ ॥੧॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੪੭)
4. ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੂਏਂ ਸਿਰਾਧ ਕਰਾਹੀ ॥ ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਉਆ ਕੂਕਰ ਖਾਹੀ ॥੧॥ (ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਕਬੀਰ ਜੀ, ਅੰਗ ੩੩੨)
5. ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ (ਆਸਾ ਕੀ ਵਾਰ ਮ: ੧, ਅੰਗ ੪੭੩)
6. ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥ ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਅੰਗ ੨੯੫)
7. ਗਗਨ ਮੈ ਬਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥ ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥੧॥ (ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਆਰਤੀ, ਅੰਗ ੬੬੩)
8. ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ ਭੁਲੈ ॥੧॥ (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਅੰਗ ੧੩੪੩)

Foreign Gurdwaras and Gurmat

The Khalsa professing spiritual, religious and social values is facing a life and death struggle in maintaining its religious and social identity along with its older practices. Whether in India or abroad the Sikh way is becoming obscure. In stead of silver lining the hovering clouds of trials, strife and cruelty are getting thicker. The Sikh Nation is sinking in confusion because of differences in preaching and practice by the Sikh leadership. The external and internal enemies are out to corrupt the Sikh code of living. The brave Sikh Nation is struggling to find its way in all around darkness and depression but the success is ever distancing. The structure and environment is so vitiated that a bright future seems a far cry.

Thus ordained the Tenth Master:

*So long as the Khalsa maintains its uniqueness,
Till then shall I bestow all the glory.
When they follow The Brahminic way,
I shall have no confidence in them.¹*

The advice contained in this order seems to have been disregarded widely. Due to the materialistic environment (*maya*) and imitation of the western culture the Sikh Nation is heading fast to deterioration.

There are about 300 Gurdwaras in the UK. This includes *deras* of so called Saints, Mahants, and Babeyes where Guru Granth is installed. The situation is precarious. Outwardly, all look fine, but due to lack of Sikh moral values; these Gurdwaras are operating under the influence of materialism. Hardly there would be any Gurdwara where police had not entered to separate out fighting brutes in the garb of Sikhs. These people who disgrace the Sikh Nation ought to be ashamed of their acts. Nearly 90% Gurdwaras with infighting in management are contesting in courts. For the past few years, Gurdwaras have been established on caste and community names, which is contrary to the basic teachings of Gurmat. However, these Gurdwaras also have the same problem. On the other hand, the directors of *deras* of Saints and Mahants are shrewd. Because the simple devotees get entangled in blind faith and superstitions they bow to the utterings of *dera* saint regarding it as the Divine order. But this is also anti-Gurmat. It is observed that the *Deradars* usually keep rogues. Fearing exposure and losing a follower the so called saints would use their keeps to even eliminate the erstwhile faithfuls. Due to lack of evidence these Mahants of *deras* escape. This is the misfortune of Sikh Nation. The blind faith is responsible for bringing huge crowds to *deras* and the exploitation flourishes. Everybody wants to succeed instantly without toiling through the truthful and prolonged practice of Gurmat.

Similar fightings also exist in Gurdwaras of America, Canada, Germany and other Western countries. Perhaps the abundance of materialism and wealth has turned Sikhs away from their Guru. Even so, one can verify from them that they are not at peace. The

ill-gotten wealth can fill the money boxes of Gurdwaras and help erecting many beautiful buildings and availability of limitless free sumptuous food, but the poisonous sting of snake of *Maya* is fast infecting the Sikh congregation. Perhaps offerings of ill-earned wealth are leading us to ever-increasing self-willed and ritualistic activities. Gurdwaras are dominated by the Malik Bhago type leaders and there seems to be a shortage of people of Bhai Lalo type consciousness.

Through the Gurdwara, the Guru's Gate, one obtains under-standing.

(Soohee, First Mehl, p. 730)²

Based on the principle contained in this Gurbani quote the Guru had laid the foundation of *Dhramshal* (Gurdwara). It is absolutely essential for every Sikh to visit Gurdwara because it is the fountainhead of awareness for Divine realization, and for practicing honest earning, recitation of *Naam* and sharing. Gurdwara is a storehouse of true enlightenment for the spiritual researchers, hospital for the sick and free kitchen for the hungry, lodging for the travellers, and elegantly strong steel fort for the Guru Panth. However, these auspicious places are at loggerheads due to fake holimen following self-willed and ritualistic pursuits. Greed, over-possessiveness, and power fights have sunk Sikh leadership very low in materialism and are pushing the innocent public (congregation) deep into doubts, obscurities and confusion. Surely, the Guru shall punish these enemies of the *Panth*. Here I provide a relevant quote from Bhai Sahib Bhai Randhir Singh's book, *Gurmat Vichar*.

"The Sikhs of pretension and those with pious beards..." It cannot be guaranteed that persons with flowing beards do not indulge in evil-doings in pursuit of self-interest. When the Tenth Guru came to know that the Masands, the holy managers, with long-flowing beards, had committed utterly despicable activities and unspeakable sins, he subjected these long-bearded sinner Masands to such exemplary punishments that are well known even to day. No one is favoured in Gurmat for the wrong doing. The major duty in Gurmat is to cleanse the heart as pure. A Sikh is who submits fully and practices all principles ordained by The Gurus. Says Gurbani:

Those who have one thing in their heart, and something else in their mouth, are judged to be false. | 1 |

(Aasaa, The Word of Shaykh Fareed Jee, p. 488)³

We were discussing Gurdwaras of England. The buildings are beautiful, but there is abundance of self-willed and other religion activities. Almost all Gurdwaras are engaged in a race to accumulate wealth in one or the other form. They have reduced the Sikh faith into business. Misuse of Guru's treasury is common but the most painful is turning away from enlightenment enshrined by the Gurus. I present below some examples of what is happening in these Gurdwaras.

Simultaneous 31 or 51 Akhand Paths

In one of the Gurdwara in Birmingham (perhaps it is so in some other Gurdwaras also), 31 or 51 Akhand Paths are performed simultaneously. To ward off clamities and suffereings or under the influence of Mahant of this *dera* Sikh congregations of America, Canada and other countries send substantial amounts of money for Akhand Paths. However, they ignore the truth of Guru's edict:

Whatever I did, for that I have suffered; I do not blame anyone else. | 21 |

(Raag Aasaa, First Mehl, Patee Likhee ~ The Poem of the Alphabet, p. 433)⁴

Already read *Path* by another person can never be of any good. Perhaps this disease has migrated from India. An essay by Sardar Tarlochan Singh, Deputy Chairman of Minority Commission appeared in the October, 2002 issue of *Sant Sipahi*, a monthly magazine published from Amritsar. The article is titled, "Unparallel Sewa by Nirmal Ashram Rishikesh". In the first part, he has glorified the manager Nirmal Sant Ram Singh Ji Maharaj and his assistant Sant Jodh Singh Ji Maharaj. A noteworthy quotation is: "Every Sunday Mahant Baba Ram Singh Ji makes personal appearance. On Diwali of 1993, 251 Akhand Paths were simultaneously performed. Cowsheds (Gaooshalas) have also been built here." Sardar Tarlochan Singh has an influential position in the world. His writing challenges the basic tenets of Gurmat teachings. Already the Sikh Nation is in the clutches of Brahminism. While Sardar Tarlochan Singh is not hesitating to add fuel to the fire, the learned editor of *Sant Sipahi* who is supposed to be a watch dog of Sikh Rehat Maryada has also behaved irresponsibly. It is indeed depressing.

Sampat Path

This type of *Path* is called *Sampat Akhand Path*. In a Gurdwara in Birmingham *Sampat Path* is performed every year. This activity, in fact, is performed for gaining wealth and miraculous spiritual powers (*Ridh Sidh*) for *deras* of saints. *Sampat* is a frequent interruption while reciting *Path* in which 'Waheguru' or some other hymn or couplet is read at the ending of every hymn culminating at Nanak stamp. The *Path* is performed over many days. A large congregation from far and near gathers at the culminating ceremony (*Bhog*). *Kirtan* (singing of hymns) and *langar* (free food) continue non-stop. It is worth considering that Sikh scholars suggest that the central idea of a hymn is contained in *Rahau* or the message can be understood by reading the whole hymn. This means, a *Sampat Akhand Path* is an imitation of Brahminical rituals. When a self styled *Sampat* is used in *Akhand Path* it breaks the continuity of Gurbani *Path*, and a *Path* performed in this way cannot be an *Akhand Path* but an interruptive and broken *Path*.

Gurdwara or Thath (Gaudy place)

One can witness a huge size photograph of the senior saint in *deras*. The so called saints, directly or indirectly, try to claim to be an incarnation of Guru Nanak. One such so called fake saint has received disrespect of several Sikhs from many countries. He had been deported from many countries for his shameful acts. One can only wonder on the stubbornness of this saint and on the ignorance and blind faith of his followers who, despite knowing weaknesses of the saint, still stick to him. More painful is that Jathedar Joginder Singh Vedanti, who is bound to enforce Sikh *Rehat Maryada*, visited this *dera* either for bowing to the saint or for collection of money during his visit to England. Many famous *Kathavachaks* (Gurmat preachers) and *Kirtaneyes* (Gurbani singers) get attracted to this *Thath* for the sake of money. They could have monetary satisfaction but their participation is counterproductive to Gurmat principles.

Pitchers of water

In some Gurdwaras, organizers keep pitchers, bottles or other utensils full of water near the throne of Guru Granth Sahib. Both organizers and the public ignorantly

believe that Gurbani is absorbed in the water that turns it into nectar (Amrit). Considering this water as holy (Amrit) the congregation (Sangat) carry it to their homes. This nectar is also distributed in *langar* halls in clean glasses. Having taken this Amrit people return home believing to be cured of sufferings. They also consider their houses to be purified after it is sprinkled. However, the Guru declares:

The Shabad alone is Ambrosial Nectar.

(Var Sorath, Third Mehl., p. 644)⁵

According to Sikh *Rehat Maryada*, Amrit is prepared by Panj Piaras of high character by reciting Gurbani in the presence of Guru Granth Sahib, who administer to the deserving seeker as a process of becoming a Sikh of the Guru. Drinking water stored in bottles or pitchers as *Amrit* is mere a Brahminical ritualism. This Brahminical ritual is prevelant in all Gurdwaras.

Bringing dead-bodies to Gurdwara

Taking the dead to Gurdwara is also gaining popularity. In my humble opinion, taking the dead to Gurdwara for paying homage, hearing Kirtan or bestowing of robe of honour are sheer self-willed acts. You will be surprised, that at the death of Bhai Naurang Singh, Jathedar Professor Manjit Singh came from Amritsar just to bestow a robe of honour to his dead body. The box with his dead body was placed in front of Sri Guru Granth Sahib. Giani Amolak Singh sang renouncing Kirtan for the dead body. Moreover, *Panj Piaras* led the dead-body procession to crematorium. Jathedar Professor Manjit Singh performed prayers for peace of the departed soul at both places. When our Jathedars indulge in such self-willed activities then who can rescue the *sangat*?

Anand marriage and robe of honour

After a prolonged struggle, Anand Marriage Act got the official approval in 1909. In England, Anand marriage is performed between a couple of different faiths by recitation of four *Lanvans*, and *Kirtan* and performing four rounds. It is done because of monetary reasons ignoring Gurmat precept. Anand marriage is a pious ceremony which is performed as a vow before Guru Granth Sahib and for receiving blessings of the Guru for success. When faiths of partners are different then this ceremony is nothing but a mere drama. This ceremony, in fact, is done in Gurdawras for fattening their money boxes. This is not the end, the couple is also blessed with a robe of honour from a *Maha Purash* or *Baba* which contradicts Gurmat principles.

Individual worship

In some *deras*, although Guru Granth Sahib is installed yet body Gurudom takes precedence. In a *dera* in Birmingham, the Sangat stands in great reverence and with folded hands waiting for the arrival of Sant Ji. The Baba is honoured through prostrations. Not only this, the arrival of the saint is announced by beating of drums. Thereafter, *Baba Ji* feeds his special Sangat with a special langar with his own hands. Bear in mind that *Guru Ka Langar* is served in the basement but at the same time the saint serves a special Langar to his particular followers upstairs. How disgraceful is it for *Guru Ka Langar*?

Keeping a coconut in red cloth, lighting lamps, keeping cereal seeds, etc., before commencing Akhand Path are some of the rituals. Sounding the conches, performing of *Aarti* and sprinkling flower petals are all Brahminical rituals that were condemned by Gurus. Sikh faith worships only the One Timeless Being and the Word (*Shabad*). Meditation upon One Timeless Being is the order of Gurus. Therefore, we must strive to adhere to, 'Through the Gurdwara, the Guru's Gate, one obtains understanding. (Soohee, First Mehl.; Page 730)'⁶ as the true path and for receiving Guru's blessings.

(Sant Sipahi, December 2002)

1. ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ॥ ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
2. ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥ (ਸੂਹੀ ਮਹਲਾ ੧, ਅੰਗ ੭੩੦)
3. ਜਿਨ੍ਹ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਢੇ ਕਚਿਆ ॥੧॥ (ਆਸਾ ਸੇਖ ਫਰੀਦ ਜੀਉ ਕੀ ਬਾਣੀ, ਅੰਗ ੪੮੮)
4. ਜੋ ਮੇ ਕੀਆ ਸੋ ਮੇ ਪਾਇਆ ਦੇਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥ (ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਪਟੀ ਲਿਖੀ, ਅੰਗ ੪੩੩)
5. ਅੰਮ੍ਰਿਤੁ ਏਕੋ ਸਬਦੁ ਹੈ... ॥ (ਵਾਰ ਸੋਰਠਿ, ਮ: ੩, ਅੰਗ ੬੪੪)
6. ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥ (ਸੂਹੀ ਮਹਲਾ ੧, ਅੰਗ ੭੩੦)

Is it Gurmat to Bring the Dead to Gurdwara?

Ignorance is the major hurdle in human development whether in spiritual or materialistic world. Nothing succeeds without knowledge and scientific logic. Knowledge is actually the Guru in Sikhi:

The Guru is my spiritual wisdom, the Guru is the meditation within my heart.

(Gond, Fifth Mehl; p. 864)¹

And,

Wisdom leads us to serve our Lord and Master; through wisdom, honor is obtained.

(Salok, First Mehl; p. 1245)²

In this essay, I present my views on ritualistic acts of bringing the dead to Gurdwara, for receiving blessings from the *Baba*, arranging the last view for the congregation, placing the coffin before Guru Granth Sahib to let the dead listen to Kirtan. Whether one agrees or not it is fact that the Sikh faith is caught in the clutches of Brahminical rituals and influences of other faiths. This is also a fact that outwardly Sikhi seems like a river of purity but inside it are currents of self-willed ritualistic customs which are polluting the principles of *Nirmal Panth* founded by Guru Nanak. The polluting act is being accomplished by both ill-disposed outside forces of animosity, and by adopting self-willed rituals, unknowingly and knowingly, by the simple-minded Sikh congregation. The so called Nirankarye, Radha Swamiye, RSS and fake Gurudoms, Namdhariye, the newly created Nurmahalliye, Bhaniarye, Ashutoshiye, etc. are mushrooming harmful forces that are the result of our carelessness.

In my view, much responsibility of prevelant ritualistic practices or those being introduced in Sikhi does not lie with Hinduism, Christianity or Islam. In fact, the fault lies with the managers or preachers of Sikhi who have failed or have purposely avoided presenting factual interpretation of Sikh precepts before the Sikhs and world at large.

The opinion of Bhai Sahib Bhai Randhir Singh ji given in his book, *Gurmat Adhiatm Karam Philosophy*, published in 1950, fits well with the present day situation:

Due to the influence of centuries' old wicked rule and mental subjugation of slaves of Sikh appearance they are imbued with wickedness...their actions, religious deeds, and behavior are of those of wicked people. They only have an outer Sikhi garb. They do not go near the wealth of divine eulogy, Naam. Under egotism, they are out to harm their own community. They have animosity amongst themselves. They are totally devoid of the self-respect of Khalsa... The prevalent groupism for fake leadership in the Panth is due to their meanness that will not die away till they die themselves. This wicked element will finish at last... Ultimately, the Naam imbued will become victorious in all matters. When the five Naam imbued take over the charge of Panthic leadership then the wicked element will finish on its own.

In the prevailing darkness of falsehood, truth appears to be neglected. Instead of leading life according to Gurmat we have adopted the customs and rites of other religions.

About five decades ago, the population of Sikhs in the UK was nominal. Thus the number of deaths and Gurdwaras was also low. With the passage of time, the increase in Sikh population has led to building of beautiful Gurdwaras. However, it is another matter that the Gurdwara managements are not as per Sikhi tenets and Gurdwaras have become fighting places because of hunger for power among leaders. As the saying goes, 'My cousin has gone why I should remain alone here', the so called Indian saints and Babas have also immigrated and established *deras* and *thaths* in this country. Directly or indirectly they encourage individual worship. The ignorants are getting trapped in their net, and are turning away from Gurmat principles. Such people have the support of anti-Panthic forces.

Due to inferiority complex or for the sake of imitating the Christians, Sikhs of the UK also consider it necessary to bring their dead to Gurdwaras for paying homage. Even for copying one needs intelligence. The Christians do have the practice of taking their dead to Church for the last homage and blessing of Jesus. However, they do not open the box to pollute the divine environment of Church with foul smell of the dead. Sacrifice to the Sikhs who open the coffin to enable the dead to listen to holy Gurbani *Kirtan*! The Gurdwara Committees honour the dead by bestowing robes of honour. The relatives, friends, men and women line up anxiously for the last look of the dead. While doing so they turn their backs to the living Guru, Guru Granth Sahib and indulge in loud crying and sobbing. For the present, this ritual is limited to *deras* of fake saints. In Singh Sabha Gurdwaras, the coffin is kept in a different room away from Gur-Darbar where the Sangat pays respect to the dead. In addition, the Mahant of Dera bestows his blessings upon the dead in his special customary ways. This blasphemous act of self-willedness is a mockery of Sikh principles.

We never are tired of condemning Hinduism, but the Hindus never take their dead to temples. However, Sikhs in England are getting sunk in the marshy land of falsehood. This is encouraged by Gurdwara managers for ensuring their own bounty and position. If someone tries to speak against this sinful act his voice gets lost in hum-drum of falsehood. The Sikh code of conduct prescribes the following rites for the dead:

1. When some one shuffles the mortal coil, the survivors must not grieve or raise a hue and cry or indulge in breast breasting. To induce a mood of resignation to God's Will, it is desirable to recite Gurbani or repeat 'Waheguru'.
2. However, young the deceased may be, the body should be cremated. However, where arrangements for cremation cannot be made, there should be no qualm about the body being immersed in flowing water or disposed of in any other manner.
3. As to the time of cremation, no consideration as to whether it should take place during day or night should weigh.
4. The dead body should be bathed and clothed in clean clothes. While that is done, the Sikh articles of faith—*kangha*, *kachha*, *karha*, *kirpan*—should not be taken off. Thereafter, putting the body on a plank, *ardas* about its being taken away for disposal be offered. The hearse should then be lifted and taken to the cremation ground. While the body is being taken to the cremation ground, hymns that induce

feelings of detachment should be recited... When the pyre is fully aflame, the *Kirtan Sohila* be recited and the *Ardas* offered. The congregation should then leave. Coming back home, a reading of the Guru Granth Sahib should be commenced at home or in a nearby Gurdwara, after reciting the six stanzas of the *Anand Sahib*, the *Ardas*, offered and *Karah Prashad* distributed...conclusion of the reading of Guru Granth Sahib should be fixed with regard to the convenience of the relatives. The reading of Guru Granth Sahib should be carried out by the members of the household of the deceased and relatives in cooperation. If possible, *Kirtan* may be held every night. No funeral ceremony remains to be performed after the tenth day. *Adh Marg* (the ceremony of breaking the pot used for bathing the dead body amid doleful cries half way towards the cremation ground), organised lamentations by women, *foorrhi* (sitting on straw mat in mourning for a certain period), *diva* (keeping an oil lamp lit for 360 days after the death in the belief that that will light the path of the deceased), *pind* (ritual donating of lumps of rice flour, oat flour, or solidified milk-*khoa* for ten days after death), *kirya* (concluding the funeral proceedings ritualistically), *sharad* (serving meals for the ancestors), *budh-marna* (decorating the hearse of an old person's body), etc. are contrary to the approved code. So too is picking of the burnt bones from the ashes of the pyre for immersing in the Ganges, at Patalpuri (at Kiratpur), at Kartarpur Sahib or at any other such place.

No where in the prescribed *Rehat Maryada* is there any mention of taking the dead to any portion of Gurdwara building or honouring the dead with robes of honour.

Guru Granth Sahib is the living embodiment of ten Gurus, and is a source of Divine wisdom and guidance for all walks of life in this dark age of Kalyug. Following are some advices of Gurbani for the dead body:

*If a corpse is anointed with sandalwood oil,
what good does it do?
If a corpse is rolled in manure,
what does it lose from this? | 3 |*

(Raag Bhairon Fifth Mehl, p. 1160)³

*When a man dies, he is of no use to anyone.
But when an animal dies, it is used in ten ways. | 1 |*

(Gond, Kabeer Jee, p. 870)⁴

*The dust becomes one with the dust.
What support is there for the one who is lamenting? | 1 |*

(Raamkalee, Fifth Mehl, p. 885)⁵

How can dust be washed? O my Lord and Master, such is the state of mankind. | 1 |

(Raag Raamkalee, Fifth Mehl, First House, p. 882)⁶

When the body is burnt, it turns to ashes; if it is not cremated, then it is eaten by armies of worms.

(Raag Sorath Bhagat Kabeer Jee, p. 654)⁷

Runs away crying, "Ghost! Ghost!", as soon as the swan-soul leaves this body. | 2 |

(Sorath, Ninth Mehl, p. 634)⁸

Without understanding, his coming into the world is useless.

He puts on various ornaments and many decorations, but it is like dressing a corpse. | Pause |

(Todee, Fifth Mehl, p. 712)⁹

It is never too late. "The one, who finds the way to return, is not said to have gone astray." We are blessed with the treasure of Gurbani in Guru Granth Sahib. The Panth

sought guidance of Gurbani in 1936 to prepare code of conduct for the Sikhs (*Rehat Maryada*) that was approved by the Akal Takhat Sahib. The Sikh Nation ought to abide by it while performing all worldly duties and actions.

(Chandigarh Spokesman, October 2002)

1. ਗੁਰੂ ਮੇਰਾ ਗਿਆਨੁ ਗੁਰੂ ਰਿਦੈ ਧਿਆਨੁ ॥ (ਗੋਂਡ ਮਹਲਾ ੫, ਅੰਗ ੮੬੪)
2. ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥ (ਸਲੋਕ ਮ: ੧, ਅੰਗ ੧੨੪੫)
3. ਜੇ ਮਿਰਤਕ ਕਉ ਚੰਦਨੁ ਚੜਾਵੈ ॥ ਉਸ ਤੇ ਕਹਹੁ ਕਵਨ ਫਲ ਪਾਵੈ ॥ ਜੇ ਮਿਰਤਕ ਕਉ ਬਿਸਟਾ ਮਾਹਿ ਰੁਲਾਈ ॥ ਤਾਂ ਮਿਰਤਕ ਕਾ ਕਿਆ ਘਟਿ ਜਾਈ ॥੩॥ (ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੫, ਅੰਗ ੧੧੬੦)
4. ਨਰੂ ਮਰੈ ਨਰੁ ਕਾਮਿ ਨ ਆਵੈ ॥ ਪਸੂ ਮਰੈ ਦਸ ਕਾਜ ਸਵਾਰੈ ॥੧॥ (ਗੋਂਡ, ਕਬੀਰ ਜੀ, ਅੰਗ ੮੭੦)
5. ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ ॥ ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥੧॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੫, ਅੰਗ ੮੮੫)
6. ਮਾਟੀ ਕਾ ਕਿਆ ਧੋਪੈ ਸੁਆਮੀ ਮਾਣਸ ਕੀ ਗਤਿ ਏਹੀ ॥੧॥ (ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਘਰੂ ੧, ਅੰਗ ੮੮੨)
7. ਜਬ ਜਰੀਐ ਤਬ ਹੋਇ ਭਸਮ ਤਨੁ ਰਹੈ ਕਿਰਮ ਦਲ ਖਾਈ ॥ (ਰਾਗੁ ਸੋਰਠਿ ਭਗਤ ਕਬੀਰ ਜੀ, ਅੰਗ ੬੫੪)
8. ਜਬ ਹੀ ਹੰਸ ਤਜੀ ਇਹ ਕਾਇਆ ਪ੍ਰੇਤ ਪ੍ਰੇਤ ਕਰਿ ਭਾਗੀ ॥੨॥ (ਸੋਰਠਿ ਮਹਲਾ ੯, ਅੰਗ ੬੩੪)
9. ਮਾਨੁਖੁ ਬਿਨੁ ਬੂਝੇ ਬਿਰਥਾ ਆਇਆ ॥ ਅਨਿਕ ਸਾਜ ਸੀਗਾਰ ਬਹੁ ਕਰਤਾ ਜਿਉ ਮਿਰਤਕੁ ਓਢਾਇਆ ॥ ਰਹਾਉ ॥ (ਟੋਡੀ ਮਹਲਾ ੫, ਅੰਗ ੭੧੨)

Facts about Hemkunt Tapoban

*The spot was the mount named Hem Kunt (the snow tank)
There, the Sat Shring (seven peaks) look gorgeous. (1)
That site is called Sat Shring,
Where the Pandu king (father of five Pandus) practised Yoga (abstract meditation undertaken to bring
the soul into union with the Supreme spirit).
At that spot, I performed austere penances, and
Invoked the succour of the Timeless-Universal Destroyer and His Primal Power.(2)*
(Bachittar Natak, P: 10 Dasam Granth, p. 58)¹

Based on the strength of above lines of *Bachittar Natak* some well known persons have identified the present location of Hemkunt Hills. They are the ones who can describe the purpose of this discovery. I have only tried to test the authenticity of the place using litmus paper of Gurmat.

‘Hemkunt’ means ‘The Golden Hill’, while ‘Hem’ means snow. Considering this snowy *Kund* to be the worship place of Guru Gobind Singh Ji in his previous life, a bee-line of congregation goes there to pay homage. There exist many other similar Hemkunts in the Himalaya ranges but we shall restrict to the present day Hem Kunt that is associated with the previous life of Tenth Master.

There is a natural lake at Hemkunt. The water being melted snow is very clear and cold. The pilgrims first take holy dip in this lake and then proceed to visit the Gurdwara Sahib for spiritual upliftment. The circumference of the lake is more than a mile. Its height is about 15,200 feet above sea level. The surrounding snow-topped hills all around present an enchanting sight. The water of this lake turns into a rivulet to flow down streams. There is no other sound around except the sweet melody of flowing water. It is difficult for a person or a bird to stay at such a height. Perhaps that is why, the pilgrims hurriedly return after the holy dip and paying homage. Once there used to be a small room built by stones. It is heard that now a huge building has been erected. Because of low air-pressure, very few people stay over night. It is noteworthy that the place was identified in 1932. There is no earlier historical record to suggest its association with the Guru.

It is believed that the Tenth Master, Guru Gobind Singh Ji had undergone severe religious austerities in his previous life at Hemkunt. Thousands of pilgrims visit the Gurdwara at this place every year from far and near. These days, groups (*Jathas*) of pilgrims from abroad come by air to pay their homage. Travel agencies are gaining

doubly in helping travelers in the religious visits and by transfer of bag and baggage. It is like doing charity and getting wealthy at the same time. It would not be an exaggeration to say that this place has gained great importance. Paying homage to Sri Hemkunt is also being included in the Sikh prayer alongside the benediction of homage and holy bathing at Darbar Sahib, Amritsar.

Impressed by the foregone description in *Bachittar Natak*, Mahan Kavi Bhai Santokh Singh wrote in Suraj Prakash Ras (11), part 51-53: "During Satyug, in aid of gods, Durga Bhawani killed 90 Padam demons and got tired. She then disappeared in Hemkunt hills. Two demons, Bail and Subail, alongwith their armies went searching for Durga. They enquired about her from a Brahmin ascetic. On his refusal, they hurried to attack him. The ascetic in anger, with great fury, dusted his mat of lion's skin. Lo! Out came a man-sized fighter with radiant face who kept fighting with the demons for thousands of years and finally he killed them all. The hiding goddess re-appeared. She blessed him for fighting for her and assured to help him in turn during his earthly life. She prophesised that he would have four sons, but refrained him from attachment with them. She then named him Dusht Daman and said that since he had been born from lion's skin, his *panth* would be named 'Khalsa'. Thereafter, she blessed Dusht Daman for deep meditation and long life, and then the goddess started licking him like a cow licks her calf.

Thus Bhagwati disappeared, and Dusht Daman practiced worship austerities in her obedience. He grew long tresses of hair on his head during the meditation. He was bare-bodied with closed eyes. Without food and in silence, he did hard meditation in a forest devoid of water for countless years, and as a result his body was reduced to a skeleton. Finally the *Akal Purakh* (the Timeless Being) sent an aeroplane to bring him to His presence. Seating Dusht Daman in His lap, the Lord kissed his forehead with great affection and ordered him to be born on earth.

Hemkunt of Rawalsar

The quotation of *Bachittar Natak* and fictionary story of Bhai Santokh Singh prompted Giani Thakur Singh of Amritsar. He found seven high hills near Rawalsar and started preaching them as *Sapt Sirang*. Even the people started visiting there. However, the scholar Pandit Tara Singh Nirotam proved this place to be fake. He justified and popularized the Hemkunt as the real place of meditation by Dusht Daman. In 1936, Sant Sohan Singh Ji of Tirhi Garhwal constructed a small Gurdwara there and preached it as the only genuine Tapoban. The magic of writings of Bhai Vir Singh Ji made it the most holy pilgrimage place for the Sikhs.

Wherever my True Guru goes and sits, that place is beautiful, O Lord King.

(Aasaa, Fourth Mehl, p. 450)²

Wherever Baba put his feet, a religious place was erected and established.

(Bhai Gurdas Ji, Vaar 1, Pauri 27)³

The place touched by the feet of Satguru becomes worshipable for Gursikhs. In addition, wherever Sri Guru Granth Sahib is installed beomces a Gurdwara from where we obtain instructions for righteous living. However there is profound distinction between historic and ordinary Gurdwara buildings. The historic place is associated with the heritage of Sikh Nation. The very thought of such a place refreshes the memories of

sacrifices of the Gurus and our ancestors. Thus it is very essential to establish the genuineness of the pace.

Bhai Sahib Bhai Santokh Singh Ji, the author of *Suraj Prakash* (quoted earlier), Bhai Vir Singh Ji, the author of *Kalgidhar Chamatkar* and Pandit Tara Singh Ji Narotam, the author of *Tirath Sangreh*, have elucidated Hemkunt in their individual styles. They are highly regarded scholars in the Panth. However, writings of these devout Gursikhs are at variance with the writings of Guru Gobind Singh Ji and Guru Granth Sahib installed as the eternal Guru by the 10th Master.

Consider divine knowledge your preceptor, preach yourself and apply the repetition of God's name as ashes to your body.(1)

(Raamkali P: 10, Dasam Granth, p. 709)⁴

This essence was implanted in the minds of Khalsa by Guru Gobind Singh Ji. This teaching is in line with the basic principles of Guru Granth Sahib.

Serve the Sahib, Lord, with intelligence, and through intelligence one gets honoured.

With intelligence, the reading is comprehended and giving in charity is also through intellect.

(Raag Saarang Salok, First Mehl:, p. 1245)⁵

The Guru further advises against actions of blind faith and without intellect:

Says Nanak, this is the Path; other things lead to Satan. | 1 |

(Raag Saarang Shalok, First Mehl:, p. 1245)⁶

Gurmat prohibits pilgrimage to places other than those blessed by the Gurus or those not-connected with Sikh heritage and history. *Bachitar Natak* is portrayed as the writings of Guru Gobind Singh Ji. Mention of Hemkunt Tapoban is made in this composition. Pilgrimage to Hemkunt hills is popular among the Sikh Sangat because it is regarded as the place of worship by Guru Gobind Singh in his previous life. Let us now divulge on this topic.

Many scholars have painfully tried to interpret 'Mahankal' of the couplet 'Mahankal Kalka Aradhi, as the destroyer of destroyers called 'Akal Purkh'. However *Bachitar Natak* has picturized the 'Mahankal' as, "Mahankal holds a bow in his left hand and has a heavy hanging sword. He can chew thousands of beings with his long molar teeth. He wears ringing bells around his ankles, has four arms, has hair-knot on his head, and carries *Gadha* and *Thari* weapons in his hands. He has huge shining eyes that outshine the sun-rays. He remains dead drunk with liquor and his temple is located in Ujain." Further on it is narrated about the same *Mahankal*,

At that spot, I performed austere penances, and

Invoked the succour of the Timeless-Universal Destroyer and His Primal Power.(2)

(Dasam Granth, p. 54)⁷

Thereafter in the fourteenth chapter, it has been reaffirmed in the form of words of Guru Sahib:

The infinite Universal Destroyer (The Lord) is our father.

The Might of the Almighty (the goddess Kalika) is our mother.

The pure mind is my Guru and the pure intention (the faculty of inner self) is my female Guru (my mother). They have inculcated me with auspicious actions.(5)

(Dasam Granth, p. 73)⁸

This means that my father is Mahakal and my mother is Kalka, my mind is my Guru and I follow its path and perform good deeds. All the foregone statement does not conform to the basic concept of Gurmat. Says Gurbani:

Renounce the intellectual cleverness of your mind, O humble servants of the Lord; understanding the Hukam of His Command, peace is found.

(Gauree, Fifth Mehl., p. 209)⁹

Regarding one's own mind as the Guru is sheer self-willedness. The Tenth Master could never proclaim this for the mind. Many scholars do not consider *Bachitar Natak* as the *Bani* of Tenth Master. It appears to be a correct opinion. Much has been written by Bhai Santokh Singh in *Suraj Prakash* from his imagination. Many stories are far from Guru's history. These stories appear to be baseless when tested on Gurmat standards.

- (a) For example, he associated Dusht Daman with the name of Guru Gobind Singh Ji. Such a reference is not found in *Bachitar Natak* or elsewhere in history or mythology.
- (b) The goddess is presented as All-Powerful, and direct and indirect attempts have been made to attract Sikhs to worship her while the Tenth Master ordains:

He the Khalsa meditates on the Ever-radiant Light, day and night, and rejects all else but the one Lord from the mind.

(Dasam Granth, p. 712)¹⁰

The worship of gods and goddesses is condemned at multiple places in Guru Granth Sahib with emphasis on the worship of only One Timeless Light.

- (c) To state that the Khalsa was created as a blessing of goddess is nothing but a wild claim while the 10th Master ordains, "The Khalsa was revealed through the Divine Will"¹¹
- (d) Dusht Daman performed Hatha Yoga for billions of years, whereas Gurmat prohibits Hatha Yoga.
- (e) Akal Purkh has been personified, whereas the Tenth Guru declares:
O Lord! Thou hast neither Discernible Features, nor denomination, nor caste, nor lineage. None can describe thy splendance, colour, distinctive marks and costume.

(Jap, Sree Mukhavaak P: 10, p. 1)¹²

Further Gurbani states:

He has no form, no shape, no color; God is beyond the three qualities. They alone understand Him, O Nanak, with whom He is pleased. | 1 |

(Gauri Sukhmani Mehlā 5, Salok, p. 283)¹³

Pandit Tara Singh Ji Narotam, the revealer of Hemkunt, was himself a *Sanatani* who used to do pilgrimage to Badri Nath annually. To uphold his egoistic practice, he associated the place with Guru Gobind Singh Ji.

S. Pratap Singh MLA and S. Abhey Singh went there as an investigation team and discussed with (Sant) Sohan Singh. However, Sohan Singh Ji could neither count the seven hill tops nor could he establish the Ghori Parbat, where Pando Raj had performed yoga. He just tried to wriggle out of this. After sometime, at about three miles higher, he planted the blue flag of Khalsa and declared the place to be that where Dusht Daman had meditated. Not many devotees can climb up there because of cold and low level of oxygen.

Bhai Lehna Ji, was a devotee of Vaishno Devi and used to go on pilgrimage every year before meeting Guru Nanak. He must have also been performing rituals. Such is the truth of his life we know. Mention of deeds of previous life is not convincing for the people of present age of Kalyug. Should we start the worship of Vaishno Devi following the life of Guru Angad Dev Ji. No, because our relationship with Bhai Lehna Ji commences only after his transformation as Guru Angad. Similarly, Guru Amardas Ji

used to go on pilgrimage to the Ganges for holy dips before coming in touch with Guru Angad Dev Ji. These are the facts of the life of Guru Amar Das Ji as we know. Shall we, then, proceed for bathings in the Ganges? As such, there ought to be constructed a Gurdwara at the place of Guru Amardas Ji's holy bathing place. If it sounds ridiculous, then the conclusion is that even if the story of previous life of Guru Gobind Singh is true, Hemkunt cannot be regarded as a historical place of the Guru.

Maharaja Ranjit Singh built many beautiful historical Gurdwaras and attached properties to them. The present day Hemkunt falls within Kashmir which was a part of Maharaja's empire, yet neither the Maharaja nor any scholar could think of constructing a Gurdwara there. However, the present day believers of Hemkunt Parbat cook false stories and distract Sikhs from Gurmat philosophy. Some say that the Guru holds his court after mid-night while others proclaim that gods bathe in the lake at midnight. Although there are as many stories as the tellers yet there has been no transformation in the life of any of these people.

What is the reality? We are unable to abandon Brahminical rituals. Although Gurbani gives us guidance but who cares to follow it because the truth is like licking a tasteless brick. The general tendency is to get instant results. That is why an ordinary person has forgotten his roots and is getting entangled and bewildered in Brahminical net of ritualism. Imitating Brahmins we pretend to become Guru's true Sikhs. Replacing Ganges with Patalpuri and Brahmins with five Sikhs for feeding, one pretends to be a giver in charity

The real pilgrimage for Gursikhs is contemplating on the Naam. Says Gurbani:

Why should I bathe at sacred shrines of pilgrimage? The Naam, the Name of the Lord, is the sacred shrine of pilgrimage.

(Dhanaasaree, First Mehl, Chhant:, p. 687)¹⁴

Rest all are meaningless ritualistic karmas:

The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector.

In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises; contemplating Him in meditation, even for an instant, one is saved. | 1 |

(Soohee, Fifth Mehl:, p. 747)¹⁵

Such is the highway of Gurus.

(Desh Pardes, 19.7.1991)

1. ਹੇਮ ਕੁੰਟ ਪਰਬਤ ਹੈ ਜਹਾਂ ॥ ਸਪਤ ਸਿੰਗ ਸੋਭਿਤ ਹੈ ਤਹਾਂ ॥੧॥ ਸਪਤ ਸਿੰਗ ਤਿਹ ਨਾਮੁ ਕਹਾਵਾ ॥ ਪੰਡੁ ਰਾਜ ਜਹ ਜੋਗੁ ਕਮਾਵਾ ॥ ਤਹ ਹਮ ਅਧਿਕ ਤਪੱਸਿਆ ਸਾਧੀ ॥ ਮਹਾਕਾਲ ਕਾਲਿਕਾ ਅਰਾਧੀ ॥੨॥ (ਬਚਿੱਤ੍ਰ ਨਾਟਕ, ਪਾ: ੧੦, ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੮)
2. ਜਿਥੈ ਜਾਇ ਬਹੈ ਮੇਰਾ ਸਤਿਗੁਰੂ ਸੋ ਬਾਨੁ ਸੁਹਾਵਾ ਰਾਮ ਰਾਜੇ ॥ (ਆਸਾ ਮਹਲਾ ੪, ਅੰਗ ੪੫੦)
3. ਜਿਥੈ ਬਾਬਾ ਪੈਰ ਧਰਿ ਪੂਜਾ ਆਸਣੁ ਥਾਪਣਿ ਸੋਆ ॥ (ਭਾ: ਗੁਰਦਾਸ ਵਾਰ ੧, ਪਉੜੀ ੨੭)
4. ਗਯਾਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ ॥੧॥ (ਰਾਮਕਲੀ ਪਾਤਿਸ਼ਾਹੀ ੧੦, ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੭੦੯)
5. ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥ ਅਕਲੀ ਪੜ੍ਹਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥ (ਰਾਗੁ ਸਾਰੰਗ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੧੨੪੫)
6. ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥੧॥ (ਰਾਗੁ ਸਾਰੰਗ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੧੨੪੫)

7. ਤਹ ਹਮ ਅਧਿਕ ਤਪੱਸਿਆ ਸਾਧੀ ॥ ਮਹਾਕਾਲ ਕਾਲਿਕਾ ਅਰਾਧੀ ॥੨॥ (ਬਚਿਤ੍ਰ ਨਾਟਕ, ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੪)
8. ਸਰਬ ਕਾਲ ਹੈ ਪਿਤਾ ਅਪਾਰਾ ॥ ਦੇਬਿ ਕਾਲਿਕਾ ਮਾਤ ਹਮਾਰਾ ॥ ਮਨੂਆ ਗੁਰ ਮੁਰਿ ਮਨਸਾ ਮਾਈ ॥ ਜਿਨ ਮੋ ਕੋ ਸੁਭ ਕ੍ਰਿਆ ਪੜ੍ਹਾਈ ॥੫॥ (ਬਚਿਤ੍ਰ ਨਾਟਕ, ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੭੩)
9. ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਹੁਕਮੁ ਬੁਝਿ ਸੁਖੁ ਪਾਈਐ ਰੇ ॥ (ਗਉੜੀ ਮਹਲਾ ੫, ਅੰਗ ੨੦੯)
10. ਜਾਗਤਿ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੭੧੨)
11. ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮਤ ਕੀ ਮੋਜ ॥
12. ਚੱਕ੍ਰ ਚਿਹਨ ਅਹੁ ਬਰਨ ਜਾਤਿ ਅਹੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥ ਰੂਪ ਰੰਗ ਅਹੁ ਰੇਖ ਭੇਖ ਕੇਊ ਕਹਿ ਨ ਸਕਤ ਕਿਹ ॥ (ਜਾਪੁ, ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦, ਅੰਗ ੧)
13. ਰੂਪੁ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ ॥ ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ ॥੧॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫ ਸਲੋਕ, ਅੰਗ ੨੮੩)
14. ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥ (ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਛੰਤ, ਅੰਗ ੬੮੭)
15. ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ ॥ ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ ॥੧॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੪੭)

Another Danger—the Sahejdhari Tradition

We often hear from time to time the use of such words as Gurmukh, Gursikh, Patit and Sehajdhari from Sikh stages. At places hot discussions are held on Amritdhari (duly initiated) and non-amritdhari (uninitiated) topics. Prior to partition of India such topics were rarely debated. A probable reason could be that the Muslims in the Western Punjab dominated and they used to mistreat and terrorise Hindus by treating them Kafirs (non-believers). Perhaps Sahejdhari custom was adopted by the Hindus as a strategy for protection against attacks from the Muslims, and for seeking the support of simplistic Sikhs for using them as sacrificial goats.

The Sikh Nation suffered an unparalleled damage in terms of loss of life and property during the riots of 1947. The revered historical Gurdwaras also got separated from us. What did the Sikh Nation gain? The freedom fighters, having made utmost sacrifices, in return got the label of “a nation of professional criminals”. All the promises made earlier were put-down, saying, “the time had changed”.

Gurmukh or Gursikh

Gurmukh or Gursikh imply the same meaning. *Mahan Kosh* authored by Bhai Kahn Singh describes on page 418 as follows:

Noun—the face of Satguru, Guru’s face, That person who is Guruward, never turns away from the Guru.

The word Gurmukh is very frequently used in Gurbani:

The Gurmukh eliminates hate and envy.

The Gurmukh erases all accounts of animosity.

(Raamkali Mehla 1, p. 942)¹

*The Gurmukh meditates on the Lord with every hair of his body.
O Nanak, the Gurmukh merges in Truth. |27|*

(Raamkali Mehla 1, p. 941)²

The Gurmukh is united with the Lord, while the manmukh is separated from Him. The Gurmukh reveals the way. |7|

(Maajh, Fifth Mehl:, p. 131)³

Similarly the word Gursikh occurs very often in Gurbani:

*He alone is a Sikh, a friend, a relative and a sibling, who walks in the Way of the Guru's Will.
One who walks according to his own will, O Siblings of Destiny, suffers separation from the Lord, and shall be punished.*

(Sorath, Third Mehl:, p. 601)⁴

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name.

(Vaar Gauree, Fourth Mehl:, p. 305)⁵

And

*If a Sikh turns to the Guru with sincere faith, as sunmukh
if a Sikh turns to the Guru with sincere faith, as sunmukh, his soul abides with the Guru.*

(Raamkalee, Third Mehl, Anand ~ The Song of Bliss: p. 919)⁶

Bhai Gurdas Ji eulogizes the virtues of a Gursikh as:

*I am sacrifice unto those Gursikhs who getting up in the ambrosial hours, and bathe in the holy tank.
I am sacrifice unto those Gursikhs who remember the Lord with single devotion.*

(Bhai Gurdas, Vaar 12, Pauri 2)⁷

The religious books of all faiths describe at length the relationship between the Guru and the disciple and the process of authenticating this relationship. In Sikhi, there is a novel way of receiving initiation from the Guru. According to the Satguru:

*That mortal who lacks the Guru's Mantra - cursed and contaminated is his life.
That blockhead is just a dog, a pig, a jackass, a crow, a snake. |33|*

(Sahezkriti Salok, p. 1356)⁸

According to Bhai Gurdas: "He washed His feet, eulogised God and got his Disciples drink the ambrosia of his feet." (Vaar 1, Pauri 23)⁹. This process of initiation was followed upto nine Gurus. However, Guru Gobind Singh Ji started initiation with *Pahul* of the double-edged sword and iron bowl (Bata) without changing the spiritual contents of initiation started by Guru Nanak Sahib.

*Drink the water prepared with Double-edged sword for making your life happy and purposeful.
The Guru has initiated the Sangat in to Khalsa but the self-willed suffer.
Bravo! Bravo!! Guru Gobind Singh, Himself is the Guru and the Follower.*

(Bhai Gurdas Duja, Vaar 41, Pauri 1)¹⁰

The suspicion minded people raise a question as to why are there two ways for the same initiation process, whereas Gurmat precept is, "There is One Bani; there is One Guru; there is one Shabad to contemplate (Third Mehl:, p. 646)."¹¹ However, the intellectual reasoning clarifies all doubts and clouds of obscurities disappear with a silver lining. Guru Nanak's faith is that the Guru is Enlightenment and not a body, but is the Divine Word (Shabad) and not an individual, "The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple (*Ramkali First mehal*:, p. 943)"¹². The tenth Guru culminated this precept by making it absolutely clear

when he bestowed an eternal Guruship to the shabad (word) embodiment, Guru Granth Sahib. He clarified to the Panth:

*Worship of One Timeless Being,
Contemplate on the Word (Shabad),
Beholding of The Khalsa.*

In his book "*Gospel of Guru Granth Sahib*" published in 1981, Duncon Greenlaes writes: "How can one become a Sikh? By declaring full faith in the Guru, surrendering to The Timeless Being, taking Amrit of the double-edged sword, adopting the five Kakkaars and abiding by the code of conduct". He further writes on page 35, "Why Guru Gobind Singh Ji did bring a change in the Sikh philosophy?" He writes to explain this, "In fact, Guru Gobind Singh Ji did not change much. He introduced outer five insignia to inculcate a spirit of bravery among the Sikhs because of which Sikhs offered countless sacrifices and protected the precious treasure of their faith from being absorbed in the Hindu and Muslim faiths."

In Sikhi, the seeker of *Amrit* has to present and submit before the *Panj Piaras* in the presence of Guru Granth Sahib. After checking the suitability of seeker, and in accordance with the long-prevalent convention, the five Beloved Ones prepare the Nector (*Amrit*) of *Khanda-Bata* by reciting five *Banis*, and administer the ambrosial baptism. Thus a baptized Sikh becomes a Gursikh and a member of Guru's Khalsa or the Khalsa brotherhood.

Getting initiated by the Guru the disciple has become a Sikh.

(Bhai Gurdas Ji, Vaar 3, Pauri 11)¹³

Thereafter, a Sikh becomes worthy of receiving Guru's blessings.

The Guru bestows his kindness on the Khalsa as:

*The Khalsa is my complete image.
I dwell in the khalsa.*¹⁴

However, the Guru also imposes the following conditions:

*The one who abides by the code of conduct of Khalsa is my Sikh,
He is my master and I am his follower.
No one can be termed a Sikh without observing the code of conduct,
And without following code of conduct of the Khalsa, one goes astray in disgrace.*

(Rehat Naama Bhai Desa Singh Ji)¹⁵

Who is an apostate?

Bhai Sahib Bhai Kahn Singh Nabha on page 738 of *Mahan Kosh* describes a *Patit* (apostate) as:

The fallen one, transgressor of religious norms, sinner, excommunicated from the caste and community, socially boycotted.

A well-known scholar, Giani Udham Singh Ji, writes about an apostate as:

1. A person, who vitiates the wholeness of body and falls from the mental purity standards, is relegated as an apostate from the Khalsa ranks (falls down from the Khalsa).
2. Apostate is not only a person who cuts beard or hair, but also includes those who cut or pluck any hair from head to feet.

3. A higher state of mind from the body point of view is that the body is created by God, and any pruning of physical form is falling from accepting the God-created form.
4. There should be a social boycott of an apostate Sikh so that it discourages the wave of apostacy.
5. An un-initiated person, an apostate, a beard trimmer, a non-believer of Guru Granth Sahib and Sikh Gurus, cannot bestow robes of honour on anyone.
6. A prayer (*Arads*) of, and sacred pudding (*Karah Prashad*) offered by a person who cuts his original (God given) hair and beard should not be accepted on any *Takhat* (Sikh temporal seat).
7. A Sikh can socialize with a sehajdhari having faith in Guru Granth Sahib, but not with an apostate.

According to a survey, less than 10% Sikhs used to be apostate prior to partition of 1947, but at present more than 50% Sikhs are affected by apostacy and have turned away from Sikhi. It can be concluded that an apostate person having fallen beyond conviction with no faith in Guru-Panth, should be treated as excommunicated from Sikhi. Dr Duncon also does not consider an apostate a Sikh.

Sehajdhari Sikh

According to Bhai Kahn Singh Ji, 'Sehaj' means gradual and Sikh means a follower, a student. "A believer in Sri Guru Nanak Dev Ji, adopter of Satguru Nanak's faith, accepts Sri Guru Granth Sahib as the Holy Book of his faith and acknowledges the ten Gurus as the embodiment of One Guru." Thus a Sehajdhari Sikh is the one, who is slowly preparing himself for ambrosial baptism of Khanda-Bata. He also writes in *Gurmat Martand*, volume 1, page 11: "As the term Tat Khalsa was composed to counter Bandaee Sikhs, the term Sehajdhari was coined to counter Amritdhari Sikhs, and to mean those Sikhs who adhere to all tenets of Sikhi except that they do not strictly follow the code of keeping hair, kirpan and Kachh."

The Sikh history and the codes of conduct (Rehatnamey) are silent about Sehajdhari tradition. However, in *Bhagtwali*, a book written by Bhai Mani Singh Ji there is a mention of representation from Sehajdharis "Wajabul Aaruz" (the acceptable request). There are some self-contradictions in this book and hence it can not be regarded as reliable. Some excerpts are given below:

1. O' True Lord! At the time of a marriage and *khiya saradh*, we used to offer food to the Brahmins. Now the Sikhs suggest that food should be offered to Sikhs. It was then ordered, that Sikhs, Brahmins and guests should all be fed lovingly. However, Gurbani condemns the Brahminical rituals.
2. "We the worker and attendant Sikhs of the courts used to cut beards and hairs symmetrically with scissors. Now we shall abide by your command, as you deem fit." The signed command was specially issued: "Those of you who are Sehajdhari Sikhs, it is ideal, if you remain *Sabat Surat* (original complete and unaltered form)

like the *Kesadhari* Sikhs. Otherwise as per your need you may trim the extra length for symmetry.” However, the Guru ordains :

Let your total awareness be the turban on your head. | 12 |

(Maaroo, Fifth Mehl:, p. 1084)¹⁶

The Sikhs remained involved in persistent battles for most of the time. While they created a glorious history, they could not afford any time to write and preserve their factual history. Lack of authentic historical evidence has been resulting in unpleasant discussions on the Sikh code of conduct from time to time.

In 1925, all historical Gurdwaras in the undivided Punjab came under the jurisdiction of Shromani Gurdwara Prabandhak Committee (SGPC), Amritsar. According to the law, election of the Management Committee became mandatory. In the beginning, God-fearing Gursikhs used to be elected for the service. However, the present SGPC, Amritsar and Delhi Gurdwara Prabandhak Committee have become political fighting places. As per Gurbani :

The trouble-maker is called a leader, and the liar is seated with honor.

(Salok Mehla 2, p. 1288)¹⁷

However, partisan, characterless and unaware of Gurmat precepts are getting elected. Every political party yearns for Guru’s treasury, existing Gurdwara stage and free food.

The anti-Sikh forces are also fully active. Such other religious bodies have created the stunt of ‘Sehajdhari Sikh’ with the sole objective of grabbing the control of Gurdwaras which are the source of *Bhagati* (meditation) and *Shakati* (power).

According to Dr Radha Krishnan:

It is said and not without truth that Hinduism killed Buddhism by taking into its fraternal embracement.

The same formula is being used for absorbing the Sikh faith. The Narakdharis, Radha Swamis and fake Gurudom bodies are openly contesting the Sikh precepts with the political backing of Arya Smajic agencies which have been already active in their evil designs and anti-Sikh stance for quite sometime. The Guru Khalsa needs to be vigilant. It is extremely unfortunate that our religious societies make limitless claims of promoting Sikhi. They are proactive in passing resolutions but very passive in execution. The SGPC, Amritsar, passed a resolution regarding Sehajdhari practice on March 31, 1973, which is reproduced below.

With the permission of the president and approval of the house, Sardar Baldev Singh Ji Mahilpuri, presented the following resolution.

“In 1925, at the time of enactment of Sikh Gurdwara Act, there used to be few Sehajdhari Sikhs in some districts of undivided Punjab, who fulfilled the definition of the Sikh contained in the Gurdwara Act. However, after the partition with the exception of few, the Sehajdhari category has largely vanished. Of these erstwhile Sehajdharis some have adopted the Sikh faith while others have reverted to Hinduism. However, it has been observed that in the newly made voter lists for Gurdwara elections many non-Sikhs are being wrongly included under the garb of Sehajdharis. Therefore this general assembly of SGPC approves that changes in the Gurdwara Act should be got introduced through the Government that should only allow Kesadhari Sikhs to be the voters of SGPC and local Gurdwara Committees. This assembly requests the Punjab Government to pass these modifications and approach the Vidhan Sabha for approval to make an act

as soon as possible and that the provisions of this law be enforced in the coming elections". Seconded by Sardar Ajaib Singh this resolution was passed unanimously.

It is self-deception to expect any favour and protection for Sikhi from the Indian government. It is akin to a pigeon closing the eyes to avoid the fear of cat. Unfortunately, the proposers of these resolutions are themselves not serious and undermine them. I received an invitation from Manjit Singh Culcutta, Secretary SGPC, to participate in the first World Sikh Samelan to be held under the aegis of Akal Takhat but it did not have any agenda attached to it. Perhaps the old agenda of the previous Samagam were to be followed. Sri Lachhman Chela Ram Sindhi was the Convener of the first Samagam and could be the convener again. The followers of this sect consider themselves to be Sehajdhari Sikhs of Guru Nanak. The so called Sahejdharies have a *dera* on Pusa Road, New Delhi. In 1984, there was a general massacre of innocent old Sikhs, children, ladies and young men in Delhi and other parts of the country in a thoroughly planned manner. Thousands of Sikh women were misled, maltreated and raped. Property worth crores of Rupees was burnt to ashes. All this was done to teach lesson to the Sikhs with the support of government. The murderers are still egoistically roaming about in the streets of Delhi. No one has been punished because the murderers are also the judges. I have strayed away from the topic of Lachhman Chela Ram and company. After the massacre, their place of worship 'Nijthav Gurdwara' was renamed as 'Nijthav Mandir' by changing its previous sign board that could still be seen hanging there. Alongside Sri Guru Granth Sahib, idols of Sri Ram Chander Ji and Sri Krishan Ji are also installed and being worshipped in the *dera*. They do celebrate the Gurpurb of Guru Nanak Sahib, but they also celebrate Janam Ashtmi, Ramnaumi and other Hindu festivals with great pomp and show. According to the approved 'Sikh Rehat Maryada' idol worship and Brahminical rituals are prohibited where Sri Guru Granth Sahib has been installed. But all this is being practiced at this place. Yet, the SGPC and so called Jathedar of Akal Takhat Sahib are honouring their head by the Convenership of The World Sikh Samelan. What a cruel joke is being perpetrated on the Sikh Nation by these religious leaders?

In the same vein, there is one Bibi Salochna Khalsa, who performs superb and exhilarating Kirtan, yet she runs away from Ambrosial baptism. This Bibi also goes around in Sikh Gurdwaras for performing pretentious Kirtan, and our Jathedars shower praises on her. Any Tom, Dick and Harry pretend to be Khalsa. May the Guru grant them wisdom! If there is nothing like Sehajdhari Muslim, Sehajdhari Christian or Sehajdhari Hindu, then why is there a Sehajdhari Sikh? Sehajdhari convention is the invention of a cunning mind. It is a sweetened poison for the Sikh faith.

I fervently appeal to the Panthic lovers with folded hands that it is high time to prune this ever growing parasitic evil-vine. It will be a great service to the Sikh Panth.

(Punjab Times, 24.1.1996)

1. ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ ॥ ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅੰਗ ੯੪੨)
2. ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ ॥੨੭॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅੰਗ ੯੪੧)
3. ਗੁਰਮੁਖਿ ਮਿਲੀਐ ਮਨਮੁਖਿ ਵਿਛੁਰੈ ਗੁਰਮੁਖਿ ਬਿਧਿ ਪ੍ਰਗਟਾਏ ਜੀਉ ॥੧॥ (ਮਾਝ ਮਹਲਾ ੫, ਅੰਗ ੧੩੧)
4. ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥ ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥ (ਸੋਰਠਿ ਮਹਲਾ ੩, ਅੰਗ ੬੦੧)

5. ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ (ਵਾਰ ਗਉੜੀ, ਮ: ੪, ਅੰਗ ੩੦੫)
6. ਜੇ ਕੇ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥ ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ, ਅੰਗ ੯੧੯)
7. ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰਸਿਖਾਂ ਅੰਮ੍ਰਿਤੁ ਵੇਲੈ ਸਰਿ ਨਾਵੰਦੇ ॥ ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਹੁਇ ਇਕ ਮਨਿ ਗੁਰ ਜਾਪੁ ਜਪੰਦੇ ॥ (ਭਾ: ਗੁਰਦਾਸ, ਵਾਰ ੧੨, ਪਉੜੀ ੨)
8. ਗੁਰ ਮੰਤ੍ਰ ਹੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ ਪ੍ਰਿਗਤਿ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥ ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥ ੩੩ ॥ (ਸਲੋਕ ਸਹਸਕ੍ਰਿਤੀ ਮਹਲਾ ੫, ਅੰਗ ੧੩੫੬)
9. ਚਰਨ ਧੋਇ ਰਹਿਰਾਸਿ ਕਰਿ ਚਰਣਾਮ੍ਰਿਤੁ ਸਿਖਾਂ ਪੀਲਾਇਆ ॥ (ਭਾ: ਗੁਰਦਾਸ, ਵਾਰ ੧, ਪਉੜੀ ੨੩)
10. ਪੀਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ ਹੁਇ ਜਨਮ ਸੁਹੇਲਾ ॥ ਗੁਰ ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਦੁਹੇਲਾ ॥ ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰ ਚੇਲਾ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਦੂਜਾ, ਵਾਰ ੪੧, ਪਉੜੀ ੧)
11. ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥ (ਵਾਰ ਸੋਰਠਿ, ਮ: ੩, ਅੰਗ ੬੪੬)
12. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਮ: ੧, ਅੰਗ ੯੪੩)
13. ਗੁਰ ਦੀਖਿਆ ਲੈ ਸੋਇ ਸਿਖੁ ਸਦਾਇਆ ॥ (ਭਾ: ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੩ ਪਉੜੀ ੧੧)
14. ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥ ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
15. ਰਹਿਣੀ ਰਹੈ ਸੋਈ ਸਿਖ ਮੇਰਾ, ਓਹੁ ਸਾਹਿਬ ਮੈ ਉਸ ਕਾ ਚੇਰਾ ॥ ਰਹਿਤ ਬਿਨਾਂ ਨਹਿ ਸਿਖ ਕਹਾਵੈ, ਰਹਿਤ ਬਿਨਾਂ ਦਰ ਚੋਟਾਂ ਖਾਵੈ ॥ (ਰਹਿਤਨਾਮਾ ਭਾਈ ਦੇਸਾ ਸਿੰਘ ਜੀ)
16. ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥ ੧੨ ॥ (ਮਾਰੂ ਮਹਲਾ ੫, ਅੰਗ ੧੦੮੪)
17. ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ ਕੂੜੀ ਪੂਰੇ ਥਾਉ ॥ (ਸਲੋਕ ਮ: ੨, ਅੰਗ ੧੨੮੮)

The Reality of Namdharies (Kookas)

Following an imperceptible rebuttle from Singhs, the Namdhari Sikh Sangat UK published a clarification about the doubts of Sikh Sangat in a contemporary newspaper. It would have been better if the Namdhari brethrens had confessed the truth and offered an apology to the Guru-Panth Khalsa, and returned to the Panthic brotherhood. However, their attempted clarification is a pile of falsehood with either distortion or without touching the basic Gurmat percepts. It is said that the truth can never be hidden long under the garb of falsehood; it ultimately gets revealed even from within multiple layers of falsehood. This is not only my opinion but a fact established over centuries, “the truth is ever green”.

I am not a scholar but only a humble Sikh of the living embodiment of ten Gurus – Sri Guru Granth Sahib. Of course, Gurbani is my life-sustenance. Surely, remaining neutral and deriving on historic evidences and the touch-stone of Gurbani, I shall try to perform a postmortem to delineate facts from falsehood.

‘Unshakeable faith in Gurmat’, is the first line of Namdhari clarification but without stating the type of Gurmat being followed by the Namdhari Sabha. According to Sikhi, Gurbani – the Shabd, Guru Granth Sahib is the leading light for the Sikh way of life both for mental and physical actions; conducting all actions in life following Gurbani is Gurmat. Namdhari sect followers are loud enough to declare their respect and belief in Guru Granth Sahib. A well-known Namdhari writer, Mehar Singh, however, has written a book entitled, ‘*Purkh Guru*’. The preface has been written by Master Nihal Singh who writes on page 9: “Those who do not believe in the obvious physical-body form of Guru (*Dehdhari*) are self-willed and more stupid than a donkey.” Mehar Singh also writes at one place in the same book: “Those who have written Guru Granth Sahib in place of Granth Sahib in *Panth Prakash* have committed a sin.”

The great scholar Bhai Kahn Singh Nabha on page 420 of *Mahan Kosh* writes: “Gurmat – noun – Guru’s precept, The Guru-approved principles, Sikh faith.” It is evident with little perception that Namdharies do not have any real *Maryada* (code of conduct) or Gurmat of their own, and follow a mixture of semi-Sikh and semi-Brahminical *Maryada*. Their Gurmat is the creation of Baba Partap Singh and Baba Jagjit Singh.

Giani Pratap Singh, the former Akal Takhat Jathedar writes on page 8 of his book, ‘*Kooka Gurudom*’:

The ten Satgurus propagated the devotion to one Timeless and Formless Almighty-Waheguru, and prohibited the worship of any gods and goddesses, descriptive-manifested forms or body Guru in the form of a living person. Satgurus regarded body as perishable. Therefore, they did not advise their Sikhs to worship a physical-body of a person.” Principally, experiential realization and Divine knowledge meaning Gurbani is regarded as the Guru:

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.
(Raamkali First Mehl; p. 943)¹

The Word (Shabad) is his Guru and spiritual teacher, profound and unfathomable; without the Shabad, the world is insane.

(Sorath, First Mehl, First House, Ashtapadees, Chau-Tukas; p. 635)²

The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained.

If His humble servant believes, and acts according to the Words of the Guru’s Bani, then the Guru, in person, emancipates him. | 5 |

(Nat, Fourth Mehl; p. 982)³

The Tenth Lord commands thus:

Consider divine knowledge your preceptor, preach yourself and apply the repetition of God’s name as ashes to your body.(1)

(Raamakalee P: 10, Dasam Granth, p. 709)⁴

Many scholars of Sikhi, saints and Mahants, and representatives of Singh Sabhas worked hard through many meetings to prepare a draft of Rehat Maryada, the code of conduct. Finally, Sri Akal Takhat Sahib put its seal of approval and commanded the whole Sikh Nation to perform all religious, fiscal, professional, social, i.e., all worldly,

affairs in accordance with this code of conduct. On page 9 of Rehat Maryada, a Sikh is defined as, 'Any human being (man or woman) who faithfully believes in One Immortal Being, ten Gurus, from Guru Nanak Sahib to Guru Gobind Singh Sahib, the Guru Granth Sahib, the utterances and teachings of the ten Gurus and the baptism bequeathed by the tenth Guru, and who does not owe allegiance to any other religion, is a Sikh.' Further, on page 21 is mentioned, "Upon meeting another Sikh, a Sikh should greet with "Waheguru ji ka Khalsa, Waheguru ji ki Fateh" (The Khalsa is of Waheguru; victory too is His!). This is ordained for both Sikh men and women alike.

Namdhari sect does not recognize this precept; instead they glorify a living- person as the Guru. Their greeting is 'Sat Sri Akaal' instead of 'Waheguru Ji Ki Fateh'. Likewise the prayer of Guru Khalsa is upto 'Dasan Patshain' and the manifested embodiment of the light of all ten lordships, the Guru Granth - think of the view and reading of it and say, "Waheguru (Wondrous, Destroyer of Darkness)". However, the Namdhari Gurudom sect has its Ardas of its own making.

Historical evidence states that attempts were made to adulterate Gurbani at many places with a view to finish the Guru-Khalsa. The body of Guru Granth Sahib was attacked at several places. Many other conspiracies have been in vogue since the Guru period. Fortunately, such crooked moves could not succeed in harming the Sikh Nation.

The Sikh psyche is surely pained as even today internal and external forces are still active to disfigure the image of Guru-Khalsa. The Sikh writers have become a saleable commodity. Our Sikh leaders are blinded with greed for power and have turned away from the principle of Shabad Guru or Guru Granth Sahib. They are running around the Gurudoms and their followers for the sake of votes. Surely they are heading towards their ending that Mahants met at the hands of Guru Sahib in the form of being burnt alive. Certainly, the sincere and devotional effort of Gurmukhs shall not go waste and the Sikh Nation traversing on the highway of Gurmat shall come out victorious with flying colours.

Bhai Kahn Singh Nabha writes the following about Namdhari sect in *Mahan Kosh* :

"The Sikhs of this sect wear white clothes and keep rosary of white wool. The 'Waheguru Mantra' is whispered in the ear. The Ambrosial baptism is not administered collectively but to individuals separately. They are great lovers of *havan* — a fire worship. During Anand Marriage, instead of going around Guru Granth Sahib, they take rounds of 'Vedi' — burning fire, and recite the Lavan hymns (*Bani*) from Guru Granth Sahib. Many devouts pretend to be self-intoxicated with bliss and start shrieking (*Kookan*), dancing and jumping up and down with their turbans flown away. That is why the word 'Kooka' is used for them but in the Panth they are called Namdharis."

The above explanation of Namdhari behaviour is contradictory to the approved Sikh Rehat Maryada.

In 1872 (Samat 1929), the Kooka Sikhs killed some butchers at Malaut and Malerkotla and as a result of this the Deputy Commissioner, Ludhiana (Mr Cowen) killed 49 Kookas with gun-fire, and the Commissioner (Mr Forsyth) hanged another 30 Kookas. Baba Ram Singh was deported to Rangoon (*Kale Pani*), where he died in 1885.

This is a great sacrifice of Baba Ram Singh and his followers for the independence of the country. This is also said that Namdharis, like Hindhus, worship and regard cow as holy mother (*Gaoo Mata*). Since butchers had killed cows, so the Kookas murdered the butchers. The readers can conclude as they deemed fit from the incidence.

Namdhari preachers and writers do not acknowledge Guru Gobind Singh Ji's death in 1708 (Samat 1765). According to writer Mehar Singh, the Guru had ascended to heaven riding on his horse. He also refutes the installation of Guru Granth Sahib as the Guru by Guru Gobind Singh Ji. He claims that the Guru after having secretly departed from Nander reappeared in Sampat 1855 (1798) at the old age of 146 years and after 90 years, when he manifested before one Balak Singh –a Gursikh, and declared him as the 11th Satguru. Thereafter, Baba Ram Singh and Baba Pratap Singh became the 12th and 13th Satgurus. This is that line of Guruship that is famous as Namdhari Darbar Bhaini Sahib. At present, Jagjit Singh is holding the reins of Guruship as the 14th Satguru.

Dr Ganda Singh, a scholar and historian, negates the above story of Namdharis. He regards history as a science that ought to have mathematical accuracy of facts unlike some writers who have adulterated the history with fiction and turned it into a mythology. For instance, stories about disappearing with body are in vogue for Guru Nanak Dev Ji and Baba Sri Chand Ji, and for Guru Gobind Singh proceeding to the heaven along with his horse.

This is a historical fact that Guru Gobind Singh Ji passed away in the South at Nander (in Maharashtra) on 7th October, 1708 (Katak Sudi Panjvin-Katak Parvishti 6; Bikrami Sampat 1765; and 3 Shaban 1120 Hijri) as is reaffirmed below:

1. According to the newspaper *Darbare Maula*, Bahadur Shah ordered on 30th October (26 Shaban) that the letter of inheritance of property of late Guru Gobind Singh Ji, Nanak-Panthi be issued to his son (Mata Sundri's adopted son). It was brought to the notice of Bahadur Shah on November 11 (9 Ramzan) that the property of Guru Gobind Singh Ji was quite substantial. What is the Royal Order regarding its confiscation? The Emperor ordered that it being the property of a godly person should not be confiscated since it would not make any difference to the Royal Treasury. In this writing Guru Gobind Singh Ji is shown as late which is used for a dead person.
2. A contemporary and courtier poet of Guru Gobind Singh Ji, Sainapati writes clearly in chapter 18 (32-43) of *Sri Guru Sobha Granth* that the Guru passed away on October 07, 1708 (Katak Sudhi Panjvin, Sampat 1765) at Nander where he was cremated.
3. Mirza Mohamad Harshi writes in his book, *Ibratnama-swaneh* completed in 1718 (1131 Hijri) that following his death in the South (Dakhan) Guru Sahib's body was cremated.
4. In Sayeed Mohamad Qasim's *Ibratnama* (1722 AD, Sampat 1135) and *Ibrat-makal* (1731 AD, 1144 Hijri) is written that the Sikhs cremated the body of Guru Gobind Singh on a Sandal wood pyre.
5. Rai Chaturmun in his newspaper *Chahar Gulshan* in 1773 Hijri (1759 AD) writes that Guru Gobind Singh passed away in the South.
6. The writer of newspaper *Akhbar Darbar-e-Maula* and the above three Muslim and one Hindu writers are unbiased and independent writers. Therefore with their and Sainapat's testimony there seems no need for further evidence. None of these authors has expressed any doubt about the death of Guru Sahib.

Bestowing Guruship on Guru Granth

1. **Bhai Nand Lal Ji** was contemporary and close associate of Guru Gobind Singh Ji. He was present when the Guru got injured and passed away. He writes in his Rehatnama of 1695 (Sampat 1753) under the caption 'Guru Vaach':

*My second Embodiment is Granth Ji. Parts of the Granth should be regarded as part of me. Thus, treat Granth Ji as my Embodiment. Do not have any misgiving in this.*⁵

2. **Bhai Prahlad Singh** was Guru's attendant Sikh. He writes:

*It is in Obedience to Divine command that Panth is created. All the Sikhs are ordained to put faith in Granth as the Guru.*⁶

3. **Bhai Chaupa Singh** was the care-taker of the child Guru. He says:

*Abide by the Command in Guru Granth.*⁷

4. **Munshi Ganpat Rai** in his book written at the time of Charat Singh describes the last times of Guru Gobind Singh on page 64-65 as:

"Guru is the Guru Granth. There is no distinction between The Granth and Guru. Beholding Granth Ji shall bring about the joy of the sight of Guru in fullness".

5. **Bawa Sarup Das Ji** belonged to the lineage of Guru Amardas Ji. According to Baba Sumer Singh Ji he wrote *Mehma Prakash* in 1774 in which the following is written about the Guruship of Guru Granth Sahib:

Then the Sikhs enquired, 'where the holy sight they may behold hereafter'. The merciful Satguru, "The Ten Living Embodiments of Gurus have ended. Hereafter, regard Guru Granth Sahib as my embodiment. The one who desires to converse with me, should recite from the Adi Granth Sahib. Such shall be conversing with me."

(p. 892-93)

Before finishing with quotes from Dr Ganda Singh about bestowing of Guruship upon Guru Granth Sahib, let us examine the letters of Baba Ram Singh Ji, who is acknowledged as the twelfth Guru by the Namdharis.

Letter No. 46: Meetings in physical body is not for ever. Whosoever unites with Shabad, is ever-united. Guru Granth Sahib alone is the Guru:

Believe in Guru Granth Sahib as the obvious Guru embodiment. The Sikh, who yearns for meeting with the Guru should search within it.⁸

Letter No. 47:

O' brother! After the Ten Gurus, the Guru Sahib bestowed Guruship upon Sri Guru Granth Sahib, that is eternal. There is no other Guru.

Letter No 48:

I am not a Guru. I am only a dog at the door of Guru. At one place Baba Ram Singh Ji instructs his follower thus: 'All the saintly Khalsa Ji should be greeted with 'Sri Waheguru Ji Ki Fateh'. Do full recitation (*Path*) of Sri Guru Granth Sahib as much as possible.'

Conclusion— Dr Ganda Singh Ji writes about the Guruship of Sri Guru Granth Sahib— likewise, countless references of Persian, Urdu, English and other books can be presented. However, it would suffice to quote from the contemporary eighteenth century writings that uphold the truth of passing away of Sri Guru Gobind Singh Ji and bestowing of Guruship on Sri Guru Granth Sahib. There is no reference of Guru Gobind Singh Ji living upto the age of 90-100 years or bestowing Guruship upon any other

person in his place. Thus the passing away of Guru Gobind Singh and his transfer of Guruship upon Guru Granth Sahib are eternal historical truths.

Havan

Bhai Sahib Bhai Kahn Singh Nabha writes on page 269 of *Mahan Kosh*: *Havan* – noun – the ritual of invoking gods through recitation of Vedic mantras and throwing of ghee and other materials in the fire. This ancient ritual is to please Hindu gods and goddesses. According to Namdharis, performing of havans in this way leads to success in multiple ways. According to the Hindu faith, water, sun, fire and air, etc. are all gods. They are worshipped in temples specifically associated with them. However, the Sikh faith acknowledges only One Timeless Being under whose Will (*Hukam*) are earth, sky, air, water, fire, i.e., the whole creation with millions of galaxies and worlds. Gods and goddesses also are beggars at His door. Guru Granth Sahib is the manifestation of the Divine Light (*Akali Jot*). What a foolishness of the Kookas? They delve in *havan* with simultaneous singing of Kirtan in the presence of Guru Granth Sahib. They perform marriages of their wards by erecting a *Vedi* (fire place) as per Hindu traditions and direct the couple being married to perambulate around fire while *Lavan* are read out from Gurbani. This establishes that they are neither Hindus nor Sikhs. They are only the experts of their shrieks and cries.

The Radhaswamis, Nirankarias, other sects and owners of *deras* twist the meanings of Gurbani to suit their purpose. The Namdharis also beat their drum of Gurudom as it suits them.

Namdhari prayer

One absolute Manifest; victory belongeth to the Wondrous Lord.

May the might of the All-powerful help! Ode to his might by the twelfth lord.

Having first thought of the Almighty's prowess, let us think of Guru Nanak. Then of Guru Angad, Amardas and Ramdas - may they be our rescuers! Remember, then, Arjan, Hargobind and Har Rai. Meditate then on revered Har Krishan on seeing whom all suffering vanishes. Think then of Teg Bahadar, remembrance of whom brings all nine treasures. Then of the tenth Lord, revered Guru Gobind Singh, who comes to rescue every where. Then remember Satguru Balak Singh who showed the way of righteousness. Remember the Almighty Timeless Satguru Ram Singh Ji who liberated from the messenger of death. Remember the manifestation of Divine Light Satguru Hari Singh Ji who united the separated ones.

Remember the great fame and eternally divine Sri Satguru Partap Singh Ji who revealed the truth and purity in this dark age of Kalyug and generated a stream of Naam and Bani. Remember the present Sri Satguru Jagjit Singh Ji whose mere sight liberates from the cycle of birth and death and who comes to rescue every where.

Contemplating on the assiduous devotion of Guru's four sons, Panj Piarey, forty liberated ones, 80 martyres and countless martyres makes one remember your pious name in the mind.

O, the real King Satguru! We are distractors and you are forgiver. Bless us from your court the charity of Sikhi devotion so that we may not die unattached to You. Bless this earth with righteousness, destroy the wicked, and manifest the Sant Khalsa. Remove the sufferings of the poor and humble cows alike, the creation may meditate on you and there be none in pain.

We pray at your feet Satguru Ram Singh Ji that our faith be sustained.

O' Deliverer the True King Satguru! With Your grace Your dear congregation gathered and meditated upon your Naam... recitated the Path. Excuse us for mispronunciation in letter, words and distortions in sounds and accept the read Bani in Sachkhand.

*Neither forget nor let us forget, save with your grace, show your sight. O' Sri Satguru Ram Singh Ji may the Naam (Holy) be ever in ascendance! In Thy will may the good of all prevail!
Raise the loud spirited chant of Sat Sri Akal (True is the timeless Being).*

Many scholars have asked for clarification in open letters addressed to (Baba) Jagjit Singh. There has been no reply so far.

Note: To find more about the reality of 'Namdharis', read *Sikh Tavarikh* (Part 3), written by Dr Harjinder Singh Dilgeer Ji.

(Punjab Times, 4.4.2007)

1. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅੰਗ ੯੪੩)
2. ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥ (ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆ ਚਉਤੁਕੀ, ਅੰਗ ੬੩੫)
3. ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥੫॥ (ਨਟ ਮਹਲਾ ੪, ਅੰਗ ੯੮੨)
4. ਗਯਾਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ ॥੧॥ (ਰਾਮਕਲੀ ਪਾਤਿਸ਼ਾਹੀ ੧੦, ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੭੦੯)
5. ਮੇਰਾ ਦੂਸਰ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਣ ॥ ਉਨ ਕੇ ਸੰਗ ਮੇਰੇ ਕਰ ਜਾਣ ॥ ਮੇਰਾ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਣ ॥ ਇਸ ਮੇਂ ਭੇਦ ਨਹੀਂ ਕੁਛ ਮਾਣ ॥
6. ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਓਂ ਪਰਗਟ ਚਲਾਉ ਪੰਥ ॥ ਸਭ ਸਿੱਖਣ ਕਉ ਬਚਨ ਇਹ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ ॥
7. ਆਗਿਆ ਗੁਰੂ ਗ੍ਰੰਥ ਦੀ ਮੰਨਣੀ ॥
8. ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨੀਐ, ਪ੍ਰਗਟ ਗੁਰਾਂ ਦੀ ਦੇਹ ॥ ਜੋ ਸਿਖ ਮਿਲਬੋ ਚਵੇ ਖੋਜ ਇਨਹੀ ਮੇਂ ਲੇਹ ॥

Dodra Gurudom

Outwardly appearing and pretending as Sikh the followers of Baba Jaswant Singh of Dodra also known as 'Babu Ji' are out to fritter away the Panthic glory. We accept the challenge of these anti-Panthic forces. Taking support of Gurbani, "Gurbani is the Light to illuminate this world; by His Grace, it comes to abide within the mind. |1|"¹, we shall try to counter the self-made arguments of these misled people.

Dodra village is located in Bathinda district of the Punjab. Dodra being the village of 'Babu Ji' this falsehood also originates from there as 'The Sant of Dodra'. This mischief is a deep-rooted conspiracy to undermine the Sikh code of living, Sikh history and in particular, the principle of 'Gurbani-Shabad Guru'. It is a matter of gratification that,

realizing the seriousness of situation, Prof Darshan Singh, Jathedar Akal Takhat, while replying to a question of S. Ajit Singh, has awakened the Sikh community against this anti-Sikh false Gurudom:

You have made the Panth aware of a grave danger. This is a link in an anti-Sikh conspiray by anti-Sikh forces. This is a part of evil design and conspiracy of Panthic enemies, active within Punjab and abroad, to create different sects within the Sikh faith so as to dissipate the Panthic strength. Thus, wherever the Sikhs abiding by the common Panthic belief and Gurmat code of conduct exist, they should be vigilant against this deep-rooted conspiracy of forces hostile to the Panth and they should also increase the awareness of others. Neither the code of conduct (Maryada) of Dodra Saint nor any other saint can be followed at any Gurdwara. It is necessary for every Sikh to keep a close liaison with Sri Akal Takhat Sahib and the common Panthic code of conduct. Multiplicity of different fake Gurus weaken the Panthic power.

Humble Servant of Guru Panth

Prof. Darshan Singh

Mukh Sevadar, Sri Akal Takhat Sahib,
Sri Amritsar.

What misdeeds they perform under the garb of Gurbani and how they misdirect the innocent Sikhs is the theme of this essay. Let us examine this issue.

Originating in the Punjab, the Dodra ill-minded stunt is also spreading abroad like a poisonous creeper. The need of the time is that this Panth killer cancer must be finished. Later on it would become very difficult to find a cure against it. The Panth is already facing many odds. Having known that the Panth is surrounded by antagonistic forces, these inimical persons have attempted a hard blow on the Panth.

Dodria's Headquarter outside the Punjab is in Calgary city in Canada. This Gurudom movement has got well-established in Canada and America. Some Gurdwara organizers, knowingly or unknowingly, are encouraging these misled people by letting them speak on Gurdwara stages. They attract a good coverage and publicity in the Canadian Punjabi newspapers. The Western Road Gurdwara in Toronto is their main station because Harjit Kaur the wife of the priest (Granthi Singh) is under their full influence. Hopefully, by now, the Western Gurdwara organizers and Bibi Harjeet Kaur must have removed their misconception about the Dodrias. They also tried to create a station in Kitchner city. However, both the Sangat and organizers not only showed a cold shoulder but got rid of them. (Aawaze Kaum, Toronto, July 06, 1989).

The suffering general public is being exploited by these looters. Their real objective is their own lavish sustenance and expansion of their Gurudom by creating confusions and adulterations in the Panthic Rehat Maryada. Before divulging on Dodrias, it is necessary to evaluate the background of 'Darshan Dasias', so called Nirankaries, Radha Swamis and Kookas. Dodra Gurudom also appears to be following the traditions of these anti-Panthic forces. The overlords and patrons of these anti-Panthic forces are the treasuries of Hindu businessmen (Lalas) along with the communal political organizations in India.

'Darshan Dasias' and so-called Nirankaris, in the early stages, started conducting their meetings in the presence of Guru Granth Sahib. In due course of time these anti-Panthic people spread a net of misgivings and doubts. Illiterate and those in pain continued falling into their trap for seeking remedies to their problems. They succeeded to break into the Sikhi fort of Rehat Maryada by steeling Gurbani quotes that could best suit to them and by misquoting them out of context in their written and published

literature. With plenty of ill-gotten wealth, propaganda and misleading literature they became self-appointed Gurus.

In defiance to the true Guru, the Shabad Guru, Guru Granth Sahib and Gurmat philosophy they have started their own independent faith.

Darshan Das founded a Das faith and installed his flag in replace of the Nishan Sahib. The Narakdharis named their pretentious and deceptive cult as the Nirankari faith. Both imposters spreaded moral turpitude by freely encouraging their followers. Due to procrastination of the Khalsa Panth, these factions became so much powerful that they started to challenge the mighty Guru-Khalsa for armed encounters. As a result a number of Singhs were martyred in Amritsar. Similarly, the Darshan Dasias became very arrogant in the UK that resulted in many encounters. However, the truth flourished and the imposters are licking their wounds in accordance with the Gurbani command:

Falsehood will come to an end, O Nanak, and Truth will prevail in the end. | 2 |

(Ramkali First Mehl, p. 953)²

Many armed confrontations were enforced on to the Khalsa Panth by suppressive and tyrant kingdoms. Attempting to eliminate the Khalsa, however, they themselves got finished, but the Guru-Khalsa remained in high spirits.

Radhaswamis and Kookas have refrained from direct confrontation, but have silently infiltrated into the Guru-Khalsa. Let us see, when the Guru-Khalsa wakes up from its slumber, to deal with these Panthic enemies. These anti-Panthic pretenders are hiding under the cover of Gurbani. They, too, used to perform Kirtan functions and organize free food (Langar) in the name of Guru. However, the aim of these pretenders was to establish their own Gurudom. Radhaswamis established their headquarters at Beas and the Kookas at Bhaini Sahib and started and have continued the tradition of 11th, 12th, 13th, and 14th Patshahi. Their leader and writer, Mehar Singh, writes in his book '*Purkh Guru*' (the human Guru):

"Those, who do not believe in the obvious human Guru, are self-willed and more stupid than a donkey."

Another Namdhari Kooka, Master Nihal Singh writes, without any historic reference, that Guru Gobind Singh did not pass away at Nander but disappeared to re-appear after 90 years when he gave a sight to Singhs in a battle field, and that he did not bestow Guruship on Sri Guru Granth Sahib. According to the Kookas, Guru Gobind Singh Ji remained in hiding to save his life and after 90 years, he bestowed Guruship on to Baba Balak Singh. It implies that the Sikhs remained without a Guru for a period of 90 years. How astounding a lie has been uttered by these pretender followers of Gurudom who by doing so are proving their shamelessness and stubbornness.

Professor Ganda Singh, an acknowledged Sikh historian, has presented evidence from Persian, Urdu and English books to prove that the 10th Master passed away at Nander on October 7, 1708 (Katak Sudhi Panjvin- Katak Parvishta 6, Sampat Bikrami 1765, 3 Shaban 1120 Hijri). Three days prior to his passing away, on Katak Sudhi Duj, he installed Guru Granth Sahib, offered a coconut and applied saffron mark (tilak), went around it and respectfully bowed and declared, " The Khalsa is given to the custody of Akal Purkh, utter Waheguru!" (Kabuli Pheri, page 11). Bhai Randhir Singh Ji writes about Kookas in his book *Sant Pad Nirne*, "The Kookas, as a class, have been ostracized from the Panth and Guru's House for their persistent pretentious and shameless

deceptions. Unless these pretenders seek pardon for their serious misdeeds through Panthic punishment, they shall ever remain excommunicated from the Panth." However, these crooks dragged Baba Ram Singh Ji—the embodiment of sacrifice and a humble servant of The Guru—into their selfish fold to flourish their cult. (Refer to *Baba Ram Singh Ji Dian Jail Chithian*—letters of Baba Ram Singh from jail).

Professor Narain Singh authored the book, *Radha Sowami Babian De Kale Lekh* (Misdeeds of Radha Swami Babas) which was published by Bhagat Pooran Singh, founder of Pingalwara, Sri Amritsar. Described in details are black deeds of Radhaswami Babas in this book. Here, I am not writing more about them because the article is getting longer. I pray to the Jathedar Akal Takhat Sahib to issue a Hukamnama and an order to excommunicate Radhaswamis from the Khalsa Panth. As this class is greatly harming, further latitude will be against the interests of the Panth.

An account of the misdoings of Dodarias: After poisoning the environment in Canada and America, and vitiating the Sikh circles, the preachers of this Gurudom have established their Headquarters in London, UK. According to a Canadian newspaper report, "An agent has been appointed in London, who offers gifts to people and collects their addresses, and forwards them to Calgary so that information about Samagams and Hukamnams of Babu Ji could be dispatched. It is also a fact that this agent is famous for creating disputes using false and cunning tricks as he goes around to the local families begging for Gurbani Kirtan. Some people have enquired about them from me."

Are they Sikhs?

Are they preaching Sikhi? Why do they misinterpret Gurbani?

These people are distributing books and pamphlets under the pen-name of Khoji (investigator). On reading and understanding them, it becomes obvious that they have written booklets by stealing Gurbani couplets for spreading their own cult. According to Sikh ethics, such doings amount to unpardonable sin. Their preachers have been seen explicating these books in the presence of Guru Granth Sahib. Their discourses (*Katha*) aim at creating confusions in Sikhi precepts and propagating their Gurudom. Drawing parallels between whisky and Gurbani, and comparing cross belt (*Gatra*) with the collar of a dog are some putrid jokes by Dodrias. Gurbani is Shabad-Guru for the Panth and *Gatra* alongwith Kirpan is Guru Gobind Singh's blessed 'Sri Sahib'. Guru Gobind Singh used to bow to weapons. However, for these imposters hanging of one inch long Kirpan around the neck is enough. That too is not essential for them and can be done away with. Similarly they do not consider recitation of Five Banis as a binding discipline for Nitnem. According to them, Naam recitation is the only 'Essence' that bears fruits when practiced in their way. They do not regard the congregation in a Gurdwara as Guru Sangat. They quote, "Without the Holy Saint, one cannot reach the Court of the Lord. |3| (Gond: Kabir Ji, p. 872)."³ They misinterpret Kabir Ji's Bani meaning that without their Guru—Babu Ji, the Sangat cannot be complete. However a Sikh of the True Guru considers Almighty present in the Sangat in the court of Guru Granth Sahib.

Joining the Sat Sangat, the True Congregation, I ask about the Path to God. In that Congregation, the Lord God abides. |2|

(Maajh, Fourth Mehl, p. 94)⁴

Again,

Those Gursikhs are good Saints, who care for nothing other than the Lord.

(Vadhans Mehla 3 Pauree:, p. 588)⁵

Sample of Babu Ji' Tapes: Dodrias distribute three tapes of Babu Ji's blob to. May be, more have been added by now. One is pained on listening to these tapes and also feels pity for his followers. Babu Ji speaks thus... "O' people! Just as you are ridden with the devil of Maya, I am possessed by the ghost of Guru Nanak. I cannot even read. However, Guru Nanak, Himself, appears inside me and makes me talk from within. O' people! Guru Nanak enshrines within me. Then the Gurbani enshrines in me." In one way, Guru Nanak is, "The Lord is beyond birth and death. |1|Pause| (Bhairao, Fifth Mehl, First House, p. 1136)"⁶ whom he calls a ghost and in the other way, directly and indirectly he tries to claim the spiritual inheritance of Guru Nanak's throne through his crooked ways. How cunning and deceitful is Babu Ji. Misguiding the Sangat to wean away from Guru's ways and to bring them to his false Gurudom fold he further speaks, "O' People! Gather here. Sit among the Gurmukhs! Then feel the transformation. 'Oye'! Even a single enlightened being (Mahan Purkh) is bountiful, yet there is not just one or two, but thousands here." He starts addressing with 'Oye'! and closes with 'Oye'! in a derogatory sense. It was famous about Darshan Das that he could transform in many forms. But this Babu portrays himself as uneducated at one moment and then transforms into a scholar at the other. Listen to his own words, "I have written a Sangat essay in 12 parts. Read it. Then you will realize for how many times you are slapped for your slip-shodiness. All our religious bodies are fake, 'Oye'! What have you gained by reciting Sukhmani (Bani), 'Oye'! You are pretending to be *Gianis* (scholars of enlightenment), and men of concentrations (*Dhiani*) 'Oye'! You need a shock treatment, bla, bla!"

The concept of Panj Piaras (Five Beloved Ones)

Guru Gobind Singh Ji blessed the Five Beloved Ones with the highest seat. They were bestowed with the leadership of Sikhs. Following Darshan Dasia and Narakdharis the deceitful Babu has appointed the Five Thieves. They are - Azad Singh, Balraj Singh, Jarnail Singh, Darshan Singh and Surjit Singh. They are the five chieftains of Babu Ji. They entangle the Sikh Sangat with their vicious, poisonous but sugar-coated tongue. None of them is a practicing Singh with Gursikh living.

Akal Takhat: The Akal Takhat Sahib is both temporal (Miri) and spiritual (Piri), seat of Sikhi. It was established by the Sixth Patshah, Guru Hargobind. A Gursikh living in far off countries yearns and prays to pay homage at this holy place and considers him fortunate if he could visit this place. These evil-minded people have hit upon a new plan to wean away Sikhs from their hub. They proclaim that the obvious divine play can be experienced at Dodra. The Sikh Sangats are being coaxed to visit Dodra. Such is an open challenge to Akal Takhat Sahib.

The Dodrias cannot be the Sikhs of Guru Nanak-Guru Gobind Singh, and the embodiment of the spirit of ten Gurus, the Guru Granth Sahib. A Gursikh considers and practices Gurbani as his mainstay of life, and strongly believes in the precept of, "The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple. (Ramkali Mehla 1, p. 943)"⁷. However the Dodrias are out to wean away Sikh Sangat from the true precepts of Gurmat. They are indeed the camouflaged wolves in the garb of Sikhs. They are no less treacherous than the Dheermalias, Ramraeeas, and

the deceitful Masands. It is the fervent appeal of this humble servant to the Guru-Khalsa to remain vigilant of these cheats. Keep a strong faith in the Guru. Like the mushroom growth of the monsoon season, these deceitful beings are bound to perish on their own.

(Punjab Times, 3-10.1.1990)

1. ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩, ਅੰਗ ੬੭)
2. ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥ (ਰਾਮਕਲੀ ਮ: ੧, ਅੰਗ ੯੫੩)
3. ਸਾਧੂ ਬਿਨੁ ਨਾਹੀ ਦਰਵਾਰ ॥੩॥ (ਗੋਂਡ ਕਬੀਰ ਜੀ, ਅੰਗ ੮੭੨)
4. ਮਿਲਿ ਸਤਸੰਗਤਿ ਖੋਜੁ ਦਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਸੈ ਜੀਉ ॥੨॥ (ਮਾਝ ਮਹਲਾ ੪, ਅੰਗ ੯੪)
5. ਤੇ ਸੰਤ ਭਲੇ ਗੁਰਸਿਖ ਹੈ ਜਿਨ ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ਚੁਖਾ ॥ (ਵਾਰ ਵਡਹੰਸ, ਮਹਲਾ ੩, ਪਉੜੀ, ਅੰਗ ੫੮੮)
6. ਜਨਮ ਮਰਣ ਤੇ ਰਹਤ ਨਾਰਾਇਣ ॥੧॥ ਰਹਾਉ ॥ (ਭੈਰਉ ਮਹਲਾ ੫ ਘਰੂ ੧, ਅੰਗ ੧੧੩੬)
7. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅੰਗ ੯੪੩)

Dodrias in the Panthic Court

Following the publication of my article, a number of Panth conscious friends enquired from me about the London based Dodria agents and Babu Ji. The cat was out of the bag when Sardar Balbir Singh Ji Grewal published an article, '*Galat Fahimi da Shikar Madan Singh—Madan Singh, the victim of misunderstanding*' in *Des Pardes* weekly issue no. 1071. This way he revealed the addresses of the agent and Babu Ji. I am highly grateful

to Sardar Balbir Singh, because he has tried to remove the misconception of a fool and ignorant person like me.

Surprisingly, as per his letter, S. Balbir Singh is unaware of the agents of Babu Ji, the five prominent persons, and the letter of Prof. Darshan Singh about Dodra, yet he has started to plead their case. It appears that Sardar Balbir Singh is a staunch follower of whitely-dressed Saints. May it be good to him! Becoming emotional under his staunch faith, he has tried to divert readers from the real issues of Dodra Gurudom by beating about the bush and writing a letter that Madan Singh is a victim of misunderstanding.

Whether Babu Ji's village Dodra falls in Ludhiana or Bathinda district is not of much consequence. I wrote what I read in the newspapers. Raising this issue, S. Balbir Singh has tried to cover up the activities of followers of Gurudoms without much success. It does not behove to create doubts about the deeply regarded Guru's Maryada. Similarly, in the names of many Saints and Mahatmas, he has unsuccessfully tried to misinform the Sikhs at large, and dilute the central and real issue of discussion.

There is no place for blind faith, pleaded by S. Balbir Singh, in Guru's house. The Satguru ordains:

*Wisdom leads us to serve our Lord and Master; through wisdom, honor is obtained.
Wisdom does not come by reading textbooks; wisdom inspires us to give in charity.
Says Nanak, this is the Path; other things lead to Satan. | 1 |*

(Raag Sarang Shalok, First Mehl., p. 1245)¹

Waheguru has blessed us with intellect. We ought to use the discriminating intellect to test with the touch-stone of Gurmat rather than following the whitely-dressed, white- round turbaned, long bearded and strong-bodied good looking persons. A Gursikh is to respect a Gursikh as ordained by the Guru:

When I see a Sikh of the Guru, I humbly bow and fall at his feet.

(Soohee, Fifth Mehl, Gunvantee ~ The Worthy And Virtuous Bride, p. 763)²

Yet exposing a rogue in the garb of a saint and making the Sangat aware and cautious is not a slander but a good deed. Exaggeration about a person to defame him is deprecation, but to state the truth is Guru's blessing. The impostors and pretenders misinterpreting the deprecation of Saints make followers of the ignorant and uneducated public. Such is the strategy of Dodrias. The suffering public is being looted under fear. Says Guru Gobind Singh Ji:

*I have come for spreading divine religion and for protecting the saints.
And for annihilating and uprooting all the tyrants | 43 |*

(Dasam Granth)³

Such is the purpose of creating the Khalsa. We must abide by this inner meaning and live our daily life accordingly. I have diverted a bit, let us return to the topic of Dodra Gurudom. Let us study in detail the booklets being freely distributed by them in their Samagams and thus become aware of the reality of their sympathizers and disciples.

Sachkhand on Earth Revisited is an English book that is distributed free in their Samagams (meetings). Here is a sample of some lines for our readers. The book starts with 'Ik Om', whereas Gurbani in Guru Granth Sahib starts with 'Ik Onkar'. To distort Gurbani and purposely present it wrongly, in my opinion, is a serious self-willedness and insult. It is worth recalling that Guru Har Rai Sahib forsook his son, Ram Rai, for

altering the Bani of Guru Nanak. The Sikhs have been boycotting the Ramrayiyes since the Guru period. The author does not stop here and writes further:

Five hundred years ago, Guru Nanak blessing people on the way travelled to the south and arrived in Sri Lanka where he met a princess who became a devotee. The princess called Guru Nank to her house, and expressed her desire to serve him. Guru Nanak assured her to give an opportunity for service sometimes later. Now the same princess is serving Babu Jaswant Singh Ji secretly at Dodra.

Presenting and preaching Babu Jaswant Singh as Guru Nanak is not only against Guru's precept, but is a blasphemous sin. According to Gurmat, all the Ten Gurus are free from birth and death:

They are born only once - they shall not be reincarnated again.

(Gauree Bawan Akhree Mehla 5, p. 252)⁴

According to the above quote of Gurbani the Gurus assumed a human form only once and would never do so again. Comparing with or considering Babu as Guru Nanak is the highest form of self-willedness. There have been great personalities like Baba Budha Ji and Bhai Gurdas Ji in Guru's Sikhi, but they never equated themselves with the Satguru. In distorted ways, the Dodrias are using Guru Nanak's name to mislead the people. Says Gurbani:

My True Guru, forever and ever, does not come and go.

He is the Imperishable Creator Lord; He is permeating and pervading among all. | 3 |

(Raag Soohree, Fourth Mehl, Ashtapadees, Tenth House, p. 759)⁵

And

Let that mouth be burnt, which says that our Lord and Master is subject to birth. | 3 |

(Bhairao, Fifth Mehl, First House, p. 1136)⁶

The ten Gurus implemented the program assigned to them by The Eternal Being. Finally, they merged their being with the Shabad Guru of eternity. At present, the True Divine-Embodiment, in the age of Kalyuga, is Guru Granth Sahib. A human being in physical body, despite being a great scholar or enlightened person, can never be equated to Guru Granth Sahib. To keep this article within limits, a few examples of quotes of Babu Ji will suffice.

The enshrining of the earth with the Divine Light of Primal Lord from the beginning (*Dhuran tuon ilahi jot da dharti tey parkash*)

This book authored by Yogeshwar Anand Sarswati has an introduction written by Babu Jaswant Singh himself. This book is also widely distributed by the organizers in Dodria's Samagams (meetings). The book describes Babu Ji as follows:

"He has a Divine Aura. He is the manifestation of Being of Nanak with a divine reflection of God. The one, who seeks to behold Guru Nanak, the Divine Being, goes to meet Babu Ji. Babu Ji abides in all, even if you happen to go afar. Babu Ji's superb action is to hold all lovingly in his tight embrace. The lava of love descends upon Babu Ji directly from Sachkhand, Holy Abode of the Divine, as Nectarian rain. With this Divine provision, Babu Ji blesses both here and hereafter of his visitors and transforms them into divine beings....."

"Babu ji takes the responsibility, both physical and mental, of the entire assembly upon himself, because he abides in all. His assembly includes such warriors who had lived in the time of Guru Gobind Singh. Babu Ji has a virtue of ever forgiveness because

of which he is continuously winning, etc.” The book has also made a fun of the basic precepts of Sikhi. The Guru ordains:

As we act, so are the rewards we receive; no one can take the place of another. |3|

(Aasaa, Fifth Mehl., p. 406)⁷

The Guru Sahibs neither used allurements nor favours to any one but demanded heads while bestowing Sikhi and authenticated what is ordained in Gurbani:

Nanak speaks the Word of Truth; he proclaims the Truth at this, the right time. |2|3|5|

(Tilang, First Mehl., p. 723)⁸

Is Babu Ji not aware of the degree of falsehood in his introduction to the book? The Dodra agents do not have any explanation.

Sardar Balbir Singh has written that the institutions of Kaleranwale, Rarewale, Siaarwale Sant Mihaan Singh and Krichowale saint's Nishkam (selfless) Sewak Jatha are the centres of divinity and pillars of Sikhi. Perhaps Balbir Singh has not listened to the recorded tapes of Babu Ji, or has purposely kept silent as repayment of services rendered to him during his stay at Dodra. According to Babu Ji all Sikh institutions are fake:

1. No Nishan Sahib can be unfurled at the Gurdwara of Baba Mihaan Singh. This can be verified by the Sangat by a visit to Coventry or Canadian Gurdwaras. The Guru-Khalsa, on the other hand, has been praying for the eternity of flags (Jhandhas) and residences (Bungas) from its inception.
2. The same Baba stays at the residence of ex-communicated Buta Singh. Such photos have appeared in *Des Pardes* and other newspapers. Buta Singh is responsible for bombing and demolishing of the Akal Takhat Sahib and other Gurdwaras and also for the massacre of Sikhs.
3. These Babas have their own system of Ambrosial initiation. They initiate single individuals instead of the couple, just to inflate the number of their followers. It has been noticed at certain places that while the woman is Amritdhari and Kirpandhari but the husband is a clean-shaven, drunkard and meat eater person.
4. What kind of precept is this, to give precedence to the preaching of Babas during Akhand Paths? While the reader (Akhand Pathi) reads the Bani of the True Lord silently, the Baba is busy telling self-made stories to the Sangat.

Similarly, in the *deras* of some other saints, the remains of the food eaten by the saint are mixed with the *langar* to be served to the Sangat. It is trifle for the Saint to be bowed down on the feet by the devotees while being seated in a chair. Although the Saint has died, his special cushioned seat (*gaddi*) still remains in the presence of Guru Granth Sahib. The ignorant devotees also bow to the seat of the Sant after having paid homage to Guru Granth Sahib. These Gurdwaras have turned into business centres. Whom to address in the wholly polluted environment? Sex-scandals, drug-scandals and many other evil practices are taking root in these *deras*. If we unsheath the misdoings of these fakes and warn the Sangat to guard against them, then persons like Bhai Balbir Singh immediately label us deprecators. Misconception about the implied meaning of deprecation is leading to the growth of Gurudom. This way the power of the Panth is getting divided and dissipated to become a joke for the anti-Panthic forces. Hinduism has swallowed Buddhism and Jainism. Now they want to absorb Sikhi for which they use a variety of excuses.

Sikhi is an independent faith. It has its own insignia, divine ideals and code of living. This is not dependent on any other faith. However, it pains, that a well-read person like Sardar Balbir Singh is out to destroy the Panth by associating with the Panth killer organizations.

I pray that may Waheguru, by His virtue, guide and grant strength and wisdom to the straying brethrens to follow the real Gurmat Highway. I have put the whole case in the court of Sangat. It is for the Sangat to decide as to when the malady shall undergo surgery.

(Punjab Times, 25-31.1.1990)

1. ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥ ਅਕਲੀ ਪੜ੍ਹਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥ ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾ ਸੈਤਾਨੁ ॥੧॥ (ਰਾਗੁ ਸਾਰੰਗ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੧੨੪੫)
2. ਜੋ ਦੀਸੈ ਗੁਰਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ਜੀਉ ॥ (ਸੂਹੀ ਮਹਲਾ ੫ ਗੁਣਵੰਤੀ, ਅੰਗ ੭੬੩)
3. ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ॥ ਦੁਸਟ ਸਭਨ ਕੇ ਮੂਲ ਉਪਾਰਨ ॥੪੩॥ (ਦਸਮ ਗ੍ਰੰਥ)
4. ਏਕਹਿ ਆਵਨ ਫਿਰਿ ਜੇਨਿ ਨ ਆਇਆ ॥ (ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮ: ੫, ਪਉੜੀ, ਅੰਗ ੨੫੨)
5. ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥ ਓਹੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥੧੩॥ (ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ ਅਸਟਪਦੀਆ ਘਰੁ ੧੦, ਅੰਗ ੭੫੯)
6. ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ ॥੩॥ (ਭੈਰਉ ਮਹਲਾ ੫ ਘਰੁ ੧, ਅੰਗ ੧੧੩੬)
7. ਅਹਿ ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਕੋਈ ਨ ਪਕੜੀਐ ਕਿਸੈ ਥਾਇ ॥੩॥ (ਆਸਾ ਮਹਲਾ ੫, ਅੰਗ ੪੦੬)
8. ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ ॥੨॥੩॥੫॥ (ਤਿਲੰਗ ਮਹਲਾ ੧, ਅੰਗ ੭੨੩)

The Akhand Path: History, Modalities and Self-willed Practices

Akhand means harmonious continuity. Thus 'Akhand Path' is the ceaseless recitation of Bani without break. There is practice of performing Akhand Path in the Sikh society. Bhai Kahn Singh Ji Nabha, on page 40 of *Mahan Kosh* gives definition of Akhand Path as:

A recitation (Path) which is ceaseless. The recitation of Sri Guru Granth Sahib is completed in thirteen Pehars (52 hours). Four or five reciters perform the recitation by turn, one after the other, ceaselessly. The custom of Akhand Path did not exist during the times of Satgurus. Many people keep a lamp burning day and night. They also keep coconut and a pitcher full of water. However, this practice was not observed in the beginning.

The custom of Akhand Path appears to have gained more popularity from the Singh Sabha Movement onwards. These days it has become an essential social custom and a flourishing business. It is held on all occasions varying from the celebration of birthday of a child to social, political and business functions and to seek the peace and liberation for the dead. It is also getting credence for riddance from physical ailments and success in financial endeavours. In short, the practice has become dominant on happy and sad occasions.

When did the pious practice of Akhand Path begin? The views of Sikh scholars are at variance. Principal Harbhajan Singh writes, "Though the Akhand Path has become a common practice among the Sikhs these days, yet in the beginning the shortage of time and helplessness to read or listen to the whole of Guru Granth Sahib in the minimum possible time dictated a ceaseless recitation (Akhand Path) with simple and pure minds for acquiring a spiritual upliftment." Unfortunately, these days, instead of driving solace and spiritual upliftment, it has become a pompous show for getting elated in the society. Some have made it a source of living and business. The real objective appears to have been totally lost.

Bhai Kahn Nabha writes about Akhand Path on page 422 of *Gurmat Martand* as below:

It was customary for Budha Dal of The Khalsa to perform a full recitation (Path) of Guru Granth Sahib and pray for success before undertaking a mission or execution of risky assignments. They would start on the mission by reciting, 'The Khalsa shall rule and no foe shall survive to oppose. The disgraced shall join in submission, only the seekers of sanctuary shall survive.' The couplet was recited to enthuse the fighting spirit in the Khalsa. At times this would take many days and any slackness would result in many flaws. On advice from the wise, Akhand Path was resorted to, in which whole Bani was read within 13 Pehars, for the commencement of mission. This tradition was taken up by Taruna Dal from Budha Dal that gradually became a common practice in the Panth at large. In a due course of time it became a Mantra recitation as advocated in the Tantar Shastar. The same way lighting of perpetual lamp, burning of essence, installation of pitcher, and coconut etcetra became a practice. This recitation is considered to be an elegant means for the fulfilment of desires."

Giani Udham Singh Ji in his book, *Gurmat Sidhant Sagar* writes on page 373:

"Akhand Path was not prevalent in the Guru period. It was started by the Panth during the holocausts so as to complete the full recitation of Guru Granth Sahib in shortest time."

A well-known scholar Dr Man Singh writes on page 32 of his book *Sikh Dharam Tey Sikhi*:

As per my understanding, the practice of Akhand Path appears to have been started by the Saints and Mahants of Nirmala and Udasi sects. Their areas of operation were at the Hindu Holy places—Hardwar, Benares, Gaya, Pragraj—the strong holds of Brahminical rituals. These saints and sadhus imitated the Brahmins in performing Akhand Paths; the Akhand Paths of the Hindu holy books were in vogue.

It is evident from the above given quotes of scholars that the Akhand Path was started by Budha Dal of the Panth. That was the most difficult and challenging period for the Panth. Waiting for better times, Singhs remained in hiding in jungles and hilly areas. This period is termed as the period of holocausts in the Sikh history. Due to shortage of time and constant danger of attack these religious warriors and brave Singhs considered it appropriate to start the custom of ceaseless reading of full Gurbani in the minimum possible time. Later on, the Nirmala and Udasi Sadhus imitating the Brahminical Mantra Path made it a ritualistic custom. Following them the Saints and Mahants of *deras* invented a variety of Akhand Paths such as Sampat Akhand Path, Saptahic Akhand Path, Mokh Duara Akhand Path, many reciters Akhand Path, readily performed Akhand Path and series of Akhand Paths etc. Alongside more and more complicated Brahminical rituals were added. At present there is no dearth of Akhand Paths yet the nation is going astray. Why the nation lacks high spirits? The reason being that instead of following the Gurmat highway and comprehending Gurbani to imbibe its essence in mind, maximum stress is being laid on Brahminical rituals by abandoning the stake on Guru.

Maryada (modalities of practice): Kaviraj Sant Nihal Singh describes the process as follows:

*Frugal eating of food, seating comfortably,
Keep reciting at constant speed, with correct pronunciation.
With controlled mind, Loving enlightenment of knowledge,
Use no cushion nor touch the couch.
Cough, anger, talking, yawning and throat-sound, nostril sound, Running nose, passing gas, spitting
nor teeth-sound.
With sense of high morality and loving Divine, Timeless Being, Recite, O' dear! The reading of Granth,
this way!*¹

The Shiromani Committee, Amritsar prescribes the following methodology for Akhand Path:

The non-stop reading of the Guru Granth Sahib is carried on at hard times or on occasions of elation or joy. It takes approximately fortyeight hours. The non-stop reading implies continuous, uninterrupted reading. The reading must be clear and correct. Reading too fast, so that the person listening to it cannot follow the contents, amounts to irreverence to the Scriptures. The reading should be correct and clear, due care being bestowed on consonant and vowel even though that takes a little longer to complete. Whichever family or congregation undertakes the non-stop reading should carry it out itself through its members, relatives, friends, etc., all together. The number of reciters is not prescribed. If a person, himself, cannot read, he should listen to the reading by some competent reader. However, it should never be allowed to happen that the reader carries on the reading all by himself/herself and no member of the congregation or the family is listening to the reading. The reader should be served with food and clothing to the best of the host's means.

Placing a pitcher, ceremonial clarified-butter-fed lamp, coconut, etc. around, during the course of the uninterrupted or any other reading of Guru Granth Sahib, or reading of other Scriptural texts side by side with or in the course of such reading is contrary to the gurmat (Guru's way). While beginning the

unbroken reading, the sacred pudding should first be laid. Thereafter, after reciting the Anand Sahib (six stanzas), offering the Ardas and taking the Hukam, the reading should be commenced. The reading of the whole Guru Granth Sahib (intermittent or non-stop) may be concluded with the reading of Mundawani or the Rag Mala according to the convention traditionally observed at the concerned place.

I present below the common points between Bhai Kahn Singh Ji, Giani Udham Singh Ji and Dr Man Singh Ji and other scholars, on the prevalent mind-warded (Manmat) practice during Akhand Paths:

1. Getting recitation performed on payment is akin to the ritual of Tantar Shastra. Jap, Varnian, Saptahik Path, Sampat Path (Saptah Sampat Path) to be finished within specified time, placing of coconut, pitcher full of water, burning of oil lamp throughout, etc. are imitations of Hindu rituals. Bhai Kahn Singh Ji defines a Sampat Akhand Path as: "...Considering a particular verse or Shabad as propitious for desirable effect when recited at the beginning and ending of a hymn (Shabad) or Pauri and Salok is a Sampat Path, e.g.,

Sagal Manorath Puray, (All my hopes and desires are fulfilled),

Aad Sach, Jugad Sach, Hai Bhi Sach, Nanak Hosi Bhi Sach. (True In The Primal Beginning. True Throughout The Ages. True Here And Now. O Nanak, Forever And Ever True. |1|).

Sagal Manorath Puray'(All my hopes and desires are fulfilled).

Dr Man Singh Ji also does not consider Sampat Path as Akhand Path. According to him, "The sequence of Gurbani as given by the Guru gets vitiated by Sampat Path. Sampat Path being longer time taking for continuous reading has created a new class of paid reciters." According to Giani Udham Singh Ji, "Many mistakes occur during Sampat Paths. Firstly, the Gurbani flows continuously. Secondly, to stop after a hymn (Shabad) to recite a pre-chosen Shabad breaks the continuity of Gurbani." In the opinion of all these scholars Sampat Path is an imitation of Brahminical rituals, and this mind-warded activity is the result of ignorance or is a means of income generation or is aimed at diluting the basic principles of Sikhi by the crooks.

2. Simultaneous recitation of many paths at the same place can never be correct. Series of Akhand Paths and Sampat Path are mind-warded and self-made rites.
3. Those who arrange Akhand Path, but do not listen to or render any physical service do not benefit from the Path.
4. Countless Paths are being performed by the Sikh Nation because both professional reciters and the managers gain monetarily. However, there is no proper arrangement for maintaining the piety, sanctity and modalities.
5. It is truth that many Paths are concluded without having been actually read or even started, but those recited are partly and improperly read.
6. Keeping a pitcher of water (*Kumbh*), coconut wrapped in red cloth and lighting a lamp throughout, performing an Aarti with lighted earthen lamps, during Akhand Path, are all rites that are not related to Gurmat.
7. Performing a silent Path (without speaking out) or raising a curtain in front of Guru Granth Sahib during the Path are the discoveries of fake saints.
8. If the worldly intoxicants give the desired effect only if taken in rather than being gargled out then Gurbani, too, provides the peace when imbibed in essence rather than mere reading.

9. There is no basis for reciting *Jap Ji Sahib* after the conclusion of Akhand Path. It continues as an imitation of one by the other.
10. Reciting of *Jap Ji Sahib* or any other Bani simultaneously with Akhand Path is self created custom and is not a traditional practice.
11. Many people are seen putting a sandal wood or saffron mark on the pages of Guru Granth Sahib which is highly inappropriate. However, only the provision of fragrant flowers or incense and other such materials should be made in the holy assemblies.
12. Some people observe a custom at the Bhog ceremony of Akhand Path: If it is a happy occasion, they recite five Pauris of *Jap Ji Sahib* after the Bhog, but if it is just an ordinary Akhand Path then recite complete *Jap Ji*. If the Path is on a death then Sadd Bani is recited after the Bhog. All these rites are self-created customs and are not Gurmat. However, the Path is culminated after Mundavani or Ragmala in accordance with the prevalent local custom.
13. Many Saints and Mahatmas do not let a woman take part in recitation of Akhand Path while the Guru has bestowed an equal status to men and woman. This, too, is an imitation of Brahminical ritual.

During the Akhand Path of Sri Guru Granth Sahib three things are mandatory to observe: 1. Physical cleanliness, 2. Alertness, 3. Concentration of mind. Concentration of mind and correct recitation are very essential during the Path, but these pious ideas are fast disappearing. Instead of comprehending Gurbani and imbibing it within, our priorities have shifted to observing Brahminical rituals. However the Guru's command is:

*Sing the Praises of God, O Saints, O friends,
with total concentration and one-pointedness of mind.*

(Gauri Sukhmani Mehla 5, Page 295)²

Or else:

*What use is it to read, and what use is it to study?
What use is it to listen to the Vedas and the Puraanas?
What use is reading and listening,
if celestial peace is not attained? | 1 |*

(Raag Sorath Bhagat Kabir Ji, p. 655)³

Finally, the good of Path recitation or getting it performed is only achieved if Guru's Will and modalities are followed sincerely.

(Punjab Times, 15-21.10.1992)

1. ਅੰਨ ਕੇ ਬੰਧੋਜ ਬਾਂਧ, ਆਸਨ ਕੇ ਸਾਧ ਬੇਸ, ਗਾਤ ਕੇ ਅਲੋਲ ਸੁਧ ਏਕ ਚਾਲ ਲੰਜਿਯੋ । ਚੀਤ ਕੇ ਨਿਰੋਧ ਕੈ ਪ੍ਰਬੋਧ ਕੈ ਪ੍ਰਕਾਸ਼ ਪ੍ਰੇਮ, ਗਾਦੀ ਨ ਬਿਛਾਇ ਨਾ ਪ੍ਰਯੋਗ ਹਾਥ ਦੀਜਿਯੋ । ਖਾਂਸੀ ਕ੍ਰੋਧ ਵਾਰਤਾ ਜੰਭਾਈ ਐ ਡਕਾਰ ਛੀਕ, ਰਾਸੀ ਸੀਂਢ, ਮੰਦ ਪੌਨ ਥੂਕ ਨ ਕਰੀਜਿਯੋ । ਸਾਤਵਕੀ ਸੁਭਾਵ ਸੇ ਅਕਾਲ ਕੇ ਲਗਾਇ ਪਯਾਰਾ, ਗ੍ਰੰਥ ਜੂ ਕੇ ਪਾਠ ਪਯਾਰੇ ਐਸੀ ਭਾਂਤ ਕੀਜਿਯੋ । (ਕਵੀਰਾਜ ਸੰਤ ਨਿਹਾਲ ਸਿੰਘ ਜੀ)
2. ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥ ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਅੰਗ ੨੯੫)
3. ਕਿਆ ਪੜੀਐ ਕਿਆ ਗੁਨੀਐ ॥ ਕਿਆ ਬੇਦ ਪੁਰਾਨਾ ਸੁਨੀਐ ॥ ਪੜੇ ਸੁਨੇ ਕਿਆ ਹੋਈ ॥ ਜਉ ਸਹਜ ਨ ਮਿਲਿਓ ਸੋਈ ॥੧॥ (ਸੋਰਠਿ ਭਗਤ ਕਬੀਰ ਜੀ, ਅੰਗ ੬੫੫)

Why in-house Fighting Over Rigmala?

An Urdu couplet, “*The house has caught fire from its own lamp*” perfectly represents the present state of Panthic situation. Who could be blamed for the worsening condition of the Panth when our own Sikh brethrens and Sikh organizations are everready to rake up new issues that undermine Panthic unity. Rather than using sense, we allow our fury a free run. It is not sensible to impose a code of conduct (Maryada) of any organization on the entire Panth at gun point. The Akhand Kirtani Jatha, Damdami Taksal and many other organisations are Panthic confederacies (*mils*). Every organisation, in its own way is contributing towards the flourishment of the Khalsa Panth. However, some militant groups are promoting physical fights and are adding oil on the fire by issuing baseless and threatening statements in newspapers. The whole Sikh Nation is ashtonished and is seriously contemplating that what sort of Khalistan is being projected by these short tempered organizations and in the event of creation of Khalistan what an utter chaos will prevail. Because of these blunders we are losing the support of Sikh Nation. Without the backing of whole nation, no movement has ever succeeded in any corner of the world.

We have been making noise and listening to it for centuries that the Panth has independent existence and identity. However, the role of some Sikh groups has been eccentric.

The Sikh Nation is being entrapped in new doubts everyday rather than practicing the following teachings of Gurbani:

There is One Bani; there is One Guru; there is one Shabad to contemplate.

(Raag Sorath Mehla 3, p. 646)¹

Traitors have infiltrated and become insiders in our militant organisations. They avail of every opportunity to strike from within. Once again the issue of Rigmala has become a topic of hot discussion. It could lead to blood-shed and push us in the dark hellish pit of destruction. It is the need of the hour that with discerning intellect and sagacious thinking, this doubt should be removed. I have read about Rigmala wrangling in newspapers and with a heavy heart I have penned down a few lines for the readers of *Des Pardes* to share my thoughts. It is my fervent appeal not to construe this writing as against any individual or organization. Using our intellect we should all get out of this unnecessary debate and devote our energy in other Panthic issues.

Difference of opinion whether to read or not read Rigmala has been prevelant in the Panth for many decades. Despite differences of opinion among Sikh Mils, they presented joint front against the enemy. The same way differences existed among the Tat Khalsa and Bandaee Khalsa. However, Bhai Mani Singh Ji Saheed and other well meaning Gurmukhs intervened and resolved the issue. Presently, Rigmala has been blown out of proportion as a major issue. Unfortunately, for the past some time our leadership has gone into the hands of uneducated persons. Instead of following Gurmat philosophy as their way of living, they stubbornly coerce Sikh Nation to practice their rulings.

The issue of Rigmala and some other rites of code of conduct have become hot topics of discussion since the appointment of Bhai Jasbir Singh as the Jathedar of Akal Takhat Sahib. Intoxicated by the ego of Jathedari and gun power, he ordered the

culmination (Bhog) of Guru Granth Sahib after reading Ragmala at the Akal Takhat, and also introduced changes in the evening prayer of *Rehras* Path at Harimandar Sahib. This step should have been taken after consulting Sikh scholars and taking the whole Sikh Nation into confidence. The new code enforced at gun point has not been accepted by the Sikh masses at large. That is why it has become debateable. It must be kept in mind that after a prolonged discussion, the Khalsa Panth had taken a decision on Ragmala that it should not be read. A Hukamnama was issued from Sri Akal Takhat Sahib. According to the prevalent tradition, once issued, the Akal Takhat hukamnama cannot be retracted. The supporters of Ragmala such as Bhai Vir Singh Ji and the Head of Chief Khalsa Diwan, after gaining control over SGPC started raking the issue of reading of Ragmala once again. However, they could not challenge the Hukamnama issued by the Akal Takhat earlier. Therefore, Ragmala was re-introduced at Sri Harimandar Sahib and certain other Gurdwaras at the Bhog ceremony, while the custom of not reading Ragmala remained intact at Akal Takhat Sahib.

For the information of readers, it has been always a practice to read Shri Guru Granth Sahib up to Mundavni., at Sri Akal Takhat Sahib and birth place of Guru Nanak—the Janam Asthan, Sri Nankana Sahib which had been under the control of Shromani Gurdwara Prabhandhak Committee.

In earlier times many well-recognized personalities and organizations in the Panth favoured to conclude the Path at Mundavni. Among those, the following names are worth quoting: Bhai Sahib Bhai Kahn Singh Ji Nabha, Giani Ditt Singh, Prof. Gurmukh Singh, Giani Gian Singh, Pandit Tara Singh Narotam, Mahan Kavi Bhai Santokh Singh, Pandit Hazara Singh, Master Mota Singh, Giani Sher Singh, Master Mehtab Singh, Master Tara Singh, Giani Nahar Singh, Principal Dharmanant Singh, Prof. Teja Singh, Principal Ganga Singh, Prof. Sahib Singh, S. Shamsheer Singh Ashok, S. Kartar Singh Dakha, Bawa Harkrishan Singh, S. Randhir Singh Research scholar, Principal Gurmukh Nihal Singh, Principal Niranjana Singh, and Bhai Sahib Bhai Randhir Singh. Even today a majority performs Bhog ceremony at Mundavni.

In this connection, an article *Maryada, Ithas Tey Maujudha Sangrash—The Tradition, History and Present Controversy*, written by Bhai Gajinder Singh, Chairman Dal Khalsa, was published in *Des Pardes* pp. 39-41 dated 28th July, 1989. He writes, “the threatening party thinks and claims that the Damdami Taksal alone is supreme in the Panth, because of the countless sacrifices made by its leaders. Thus, the Taksal has the legitimate right to lead the Panth on every issue. The threatening letter along with highly derogatory words against Prof. Darshan Singh Ji has used immoral language against the Akhand Kirtani Jatha and the Chief of Babbar Khalsa, Jathedar Sukhdev Singh. The threatening statements are being repeated again. Obscene and threatening letters have been addressed to Jathedar Ram Singh of Akhand Kirtani Jatha which have been owned by the Panthic Committee led by Bhai Rachhpal Singh Ji ‘Fauji’ (Usmanvala) and some of their supporting organisations. Many false allegations have been made in these statements. For instance, after writing The Granth without Ragmala, Bhai Ram Singh, tried to install it forcibly at the Akal Takhat. Thereafter four more such Granths were prepared with the intent to install at the four important Gurdwaras. Bhai Ram Singh ought to be punished according to Sikh code of conduct and the Akhand Kirtani should be boycotted.

In response to the above threats, five organizations published their reply in the Punjabi Tribune, Chandigarh, on 1-11-90, under the title, 'Warning against in-house-fighting on the issue of Rigmala'. It writes, "The Press secretary of Babbar Khalsa, Bhai Kulwant Singh narrates that even during Sant Jarnail Singh's time, Rigmala was not being read at the Akal Takhat Sahib. Once the nephew of Sant Jarnail Singh Bhindrawala, Bhai Kulwant Singh, read Rigmala at Akal Takhat but Sant Bhindrawala held him accused and punished him by caning himself. Sant Bhindranwala used to say that any modification in the old custom could only be brought by the entire Panth. This Panthic Committee warned to end the derogatory advertisements and controversy otherwise there would be no hesitation in taking a serious action."

Bhai Gajinder Singh writes in his article that upto 1984, Sant Jarnail Singh Ji, the head of Damdami Taksal, was physically present in Darbar Sahib, but he neither let any one debate on the prevalent customs nor he tried to introduce changes forcibly. Are these persons, who are raking the issue of change of tradition with bloody fight, more sagacious than the Sant, or are they trying to prove that they are braver, or are they trying to encash a right for Damdami Taksal to lead the Panth as a price for the martyrdom of the Sant?

Clarification of Bhai Ram Singh, Jathedar Akhand Kirtani Jatha – This is a white lie that I had ever made any effort to install the Holy Granth at Akal Takhat Sahib or any other holy place or even had discussed this matter with any person. This is also a blatant lie that I had written or got written four Holy Granths for installation at holy places. I consider Gurbani from < (Eik Onkar) to Mundavni and always perform Bhog at Mundavani. Thus the Granth was written upto Mundavni. This is not the only Granth upto Mundavni, there are many such older hand-written Granths available in different countries. A number of Granths in the burnt up Sikh Reference Library ended at Mundavani. In this library there existed a hand-written Granth which was specially acquired from Takhat Sri Damdama Sahib for the library.

Clarification from the Shiromani Gurdwara Management Committee, Amritsar – The former Head Granthi of Darbar Sahib, Amritsar and presently Head Granthi, Tarn Taran Sahib, Giani Puran Singh; the Head Granthi at Akal Takhat Sahib, Giani Bhagwan Singh Ji; and the Secretary Shiromani Gurdwara Prabandhak Committee, S. Manjit Singh Calcutta have taken a serious notice of the newspaper statement published under the name of Bhai Rachhpal Singh Fauji, leader of Panthic Committee, and his associate Jathas. The entire Sikh world is informed, that nobody has ever approached for installing such a Granth at the Akal Takhat Sahib.

The matter should have ended here, but Baba Thakur Singh and Baba Joginder Singh are complicating the issue by venting their feelings through confusing statements. It is to be borne in mind, that both of them do not accept, that Bhai Jarnail Singh (Sant Bhindranwale) has acquired martyrdom. They state that he is alive and would reappear at the appropriate time. 'Bravo' to them and their scholarship!

For the information of readers, the Publisher of 'Sikh Rehat Maryada' Shromani Gurdwara Prabandhak Committee, Amritsar wrote in 1938, that "Bhog should be performed at Mundavni and Rigmala is not to be read." Yet opinions differed over Rigmala. That is why in 1945, the Sikh Rehat Maryada was amended to read, "The Bhog should be performed at Mundavni or Rigmala, in accordance with the prevalent local

custom. Difference of opinion about Ragmala still prevails in the Panth.” In reply to the question of Bhai Harbaksh Singh Chahtam, the following clarification was given by the Akal Takhat on 4.7.70:

1. Ragmala is not being read at Sri Akal Takhat Sahib, Amritsar. There is no tag of authorship (Mehla) on the title of Ragmala which could identify the writer Guru of this Bani.
2. If following the recitation of Guru Granth Sahib, Ragmala is not read, the Granthi Singh is not an accuse.
3. Ragmala exists in the Adi Granth of Kartarpur, but it is on the reverse of the hymn, ‘Tera Keeta Jato Nahi’, (behind the signatures).

I have seen many olden Granths that were without Ragmala. One hand-written Granth without Ragmala is in the possession of Dr Chann of Coventry. I have seen this Granth too. There are some Granths, which have in addition to Ragmala, other Malas and other additional Banis. In addition to extra Shabads, dates of passing away of Gurus and methodology of preparing ink are also written. Such a Granth is present with Master Amar Singh of Derby. Who is the author of Ragmala? Who enshrined it in the Holy Granth? What is its interpretation? All these issues will form the subject of writing at a different time. I do not intend to add to difficulties of the Panth. I do not consider appropriate to initiate more controversy. I only plead that this issue should be resolved at an appropriate time. We should all strive to pull out the boat caught in mid-stream. We must remain aware of the controversy generating and opportunistic anti-Panthic serpents.

(Des Pardes, 7.12.1990)

1. ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥ (ਰਾਗੁ ਸੋਰਠਿ, ਮ: ੩, ਅੰਗ ੬੪੬)

Views on the Title of Sant

Ignorance, whether spiritualistic or materialistic, is the most daunting hurdle in the way of human progress. Doubtlessly spiritualistic and materialistic awarenesses are divergent in nature, but for a person keen to improve here and hereafter, both these learnings and discerning powers are essential. At present, the Sikh faith is embroiled in the mind-warded activities and is aggressively heading towards its degradation. Panthic enemies are active in creating all sorts of confusions, and obscuring the basic precepts of the Sikh faith. While the external onslaughts are there, internal enemies such as fake saints and Gurus are also having good hay days. Our only saviour against this spate of self-willedness is our inherited wealth of Gurbani, which can help us distinguish Truth in the midst of falsehood on its touch-stone of Gurmat.

There are three opinions on the title of Sant and Sadh in the Panth:

1. Sant title relates to the Guru only
2. Sant title is for a practising Sikh
3. Sant title is for the holy person after the Gurus

The believers of Sant title for Guru Sahibs are most non-compromising. However, in Gurbani all three usages of Sant or Sadh exist. We can gain some benefit on the issue thorough intellectual analysis. Let us discuss the issue.

Sant title for Gurus

The Gurus have used this title several times in Gurbani. In Ashatpadis 7th and 13th of Sukhmani Sahib, Sant is used with reference to Guru Sahib alone. Related to this, Bhai Sahib Bhai Randhir Singh Ji in his book, *Sant Pad Nirnae*, writes that wherever the Fourth Guru sang the Sant eulogy for the Guru, he had in mind the unparallel and purest individuality of Sri Guru Amardas Ji. Similarly, the Third Guru eulogized Guru as the Sant in reference to Guru Angad Sahib. Guru Angad in turn kept Guru Nanak in view while praising Sant as the Guru. The same way Guru Arjan Dev Sahib kept in view Guru Ramdas Sahib in his praises for the Sant in Gurbani:

By good fortune, I have met the Saint Guru.

I have found the Immortal Lord within the home of my own self.

(Maajh, Fifth Mehl, Chau-Padas, First House, p. 97)¹

The Guru was in manifested physical body form at that time. Therefore, Bhai Sahib Bhai Randhir Singh's view is upheld. This has been confirmed by many scholars in their writings.

The Guru Sahib used Sant title in reference to Guru at many places in Gurbani. Below I present some references in this regard:

Meeting the Saintly True Guru, I have found peace and tranquility. Sins and painful mistakes are totally erased and taken away.

The Divine Light of the soul radiates forth, gazing upon the Presence of the Immaculate Lord God. | 1 |

(Saarang, Fourth Mehl, First House, p. 1198)²

I take the Support of the One Lord alone; He is all-powerful, over the heads of all.

The Saint, the True Guru, has united me with the Lord. He placed His hand on my forehead.

(Salok, Fifth Mehl., p. 958)³

*The Saints have set me upon the Lord's Path.
By the Grace of the Holy Saint, I have been attuned to the Lord.
The Lord is mine, and I am the slave of the Lord. O Nanak, the Guru has blessed me with the True
Word of the Shabad. | 4 | 14 | 21 |*

(Maajh, Fifth Mehl, p. 100)⁴

The title of 'Sadh' is also used in Gurbani. According to Giani Udham Singh Ji a 'Sadh' is a holy person (*Mahapursh*), whose self is completely under his control, i.e., he who is free from lust, anger, greed, attachment, ego, hope, desire, etc. Gurbani defines such a Sadh as:

*Sorrow, sickness, fear and doubt depart.
He is called a Holy person; his actions are immaculate and pure.*

(Gauree Sukhmani Mehl 5, p. 296)⁵

The above listed attributes are not found in the so called ordinary 'Sadh'. Thus, surely the Gurus used Sadh title for the Guru. The Guru's order is:

*Without the Name, what is life? Cleverness is detestable and cursed.
One who does not serve the Holy True Guru, is not pleased by devotion to the Lord. | 1 | Pause |*
(Aasaa, First Mehl:, p. 422)⁶

*I am a sacrifice to one who sings the Glorious Praises of the Lord.
I live by continuously beholding the Blessed Vision of the Holy Guru's Darshan; within His Mind is
the Name of the Lord. | 1 | Pause |*

(Dayv-Gandhaaree Mehl Fourth:, p. 528)⁷

*O Lord, Har, Har, please unite me with the Holy; compared to these Holy people, I am just a worm.
Servant Nanak has enshrined love for the feet of the Holy Guru; meeting with this Holy One, my
foolish, stone-like mind has blossomed forth in lush profusion. | 4 | 6 |*

(Jaitsree, Fourth Mehl:, p. 698)⁸

The Sant title for a Gursikh

The Guru, in Gurbani, has addressed a Sikh as friend (meet, sajjan etc.):

*O Saints, and friends, listen to me: all this world is false.
Continually claiming, „“Mine, mine““, the mortals are drowned; the fools waste away and die.
Meeting the Guru, O Nanak, I meditate on the Naam, the Name of the Lord; through the True Name, I
am emancipated. | 4 | 1 | 38 |*

(Aasaa, Third House, Fifth Mehl:, p. 380)⁹

In these couplets the Guru Sahib has addressed Sikhs as Sant, friend (meet, sajjan) and has advised detachment from the manifested but false world which is subject to destruction. One can swim across the ocean of Maya and can be emancipated only after receiving the Naam from the true Guru.

*Listen to the song of bliss, O most fortunate ones; all your longings shall be fulfilled.
I have obtained the Supreme Lord God, and all sorrows have been forgotten. Pain, illness and suffering
have departed, listening to the True Bani.
The Saints and their friends are in ecstasy, knowing the Perfect Guru.
Pure are the listeners, and pure are the speakers; the True Guru is all-pervading and permeating.*

(Raamkalee, Third Mehl, Anand ~ The Song of Bliss:, p. 922)¹⁰

In this hymn the Guru Sahib has to addressed Sikhs as Saints, "The Saints and their friends are in ecstasy, knowing the Perfect Guru". Likewise there are many quotes from Gurbani that confirm the above. I have only given an example because of limitations on the length of this essay. The Guru eulogizes the definition of 'Sant' as:

Those who do not forget the Lord, with each breath and morsel of food, whose minds are filled with the Mantra of the Lord's Name- they alone are blessed; O Nanak, they are the perfect Saints. | 1 |
(Shalok, Fifth Mehl; p. 319)¹¹

However, such a Sant is rarely encountered these days. The saying goes: "Herds of Saints are roaming about whom should I bow to?" The Guru has given a verdict about the True Sant or Gursikh as:

Among millions, O Nanak, there is scarcely anyone, who keeps the Lord in his consciousness. | 24 |
(Salok Mehl 9, p. 1427)¹²

The Gurus have used very harsh words for fake saints and Gurus of Kalyug:

Those whose hearts are filled with hypocrisy, who are called saints only for their outward show - their desires are never satisfied, and they depart grieving in the end. | 2 |

(Goojaree, Third Mehl; p. 491)¹³

He is not a penitent, who is greedy within his heart, and who constantly chases after Maya like a leper...

*When he sits outside among the elders, he is called a penitent;
but when he sits within the congregation, the penitent commits sin.*

The Lord has exposed the penitent's secret sin to the elders.

The Righteous Judge of Dharma said to the Messenger of Death, "Take this penitent and put him with the worst of the worst murderers."

No one is to look at the face of this penitent again. He has been cursed by the True Guru. Nanak speaks and reveals what has taken place in the Court of the Lord. He alone understands, who is blessed and adorned by the Lord. | 1 |

(Salok, Fourth Mehl; pp. 315-316)¹⁴

Bhai Sahib Bhai Randhir Singh Ji has commented befittingly on such fake Sants, in his article 'Guru and Sikh'. He writes, "Those who are driven by the urge to become Sants are not satisfied by mere sainthood, but go on to attach the title of Guru, Gurudev. They show off their imagined status by sitting on cushions and with cushioned supports in the presence of Sri Guru Granth Sahib. Some insolent ones go to the extent of engaging an attendant to fan a whisker on them, and are stubbornly absorbed in utter shameless act. They indulge in getting their feet worshipped. In the presence of true Guru, Guru Granth Sahib, they allow their feet to be touched and they bless Guru-Mantar singly." Many innocent Sikhs, impressed by the saintly garb and sugar-coated narrations, get embroiled in blind faith. They are befooled by portraying the fake imitators as embodiment of Guru Nanak Patshah. In their attempt to enrich their here and the hereafter, they fall into the bottomless pit. All this happens despite Guru's command, "They were born only once - they shall not be reincarnated again (Gauri Bawan Akhree Mehl 5, p. 252)"¹⁵. This means that all the Ten Guru Patshahs came only once in life form and would not come any more. The fake Sants mislead people with the quote, "The slanderer of the Saint is a brutal butcher (Sukhmani, p. 280)"¹⁶. By memorizing such quotes they scare the faithful simple minded persons so much that an ordinary person keeps shut with the fear of getting their curse. However, stating the Truth as Truth, is indeed good deed rather than a slander.

To expose fake Sants and their misdoings is an extremely brave act of saving the innocent people, and hence abiding by Guru's teachings. It is never a slanderous act.

Some brief examples are given below for those who claim Guru Nanak's heritage:

1. The so called Nirankaris were also claimants to Guru's throne once. Their leader is still active towards this goal secretly. They have suffered disgrace and are heading for a sad ending.
2. Babu Jaswant Singh of Dodra pronounced himself a Sant through his henchmen and indulged in his personal worship by people who touched his feet with their forehead. He has gradually become an incarnation of Guru Nanak. His henchman, Balraj Singh, used to perform Kirtan, discourses and lectures throughout the world and preached Babu Jaswant Singh as the spiritual inheritor of Guru Nanak. He, himself donned a saintly garb and allowed people to touch his feet with their foreheads. These days, he is undergoing jail term in Canada for five and a half years for sex indulgence with minor girls.
3. Namdharis Kookas are also claiming the continuity of their lineage by projecting Baba Ram Singh as the true inheritor of Guru Nanak's spiritual throne. This has led to their excommunication from the Panth through a proclamation from the Akal Takhat Sahib, although Baba Ram Singh Ji acknowledged Guru Granth Sahib as his Guru. "Guru of the Gurus Sri Guru Granth Sahib is the Guru. So wherever someone acknowledges, the Shabad-Guru, shall be emancipated. Indeed Guru Granth Sahib is the obvious embodiment of physical body of Gurus." (Hukamnama Baba Ram Singh Ji, 57)
4. The pretence of Kaleranwala Sant – His followers project Baba Nand Singh as the incarnation of Guru Nanak and worship him as such. A few years back, there was discussion on Santdom and Gurudom in Sant Sipahi magazine published from Amritsar.

I am giving excerpts from this discussion for the benefit of readers:

Mr Amarjit Singh, a faithful disciple of Baba Nand Singh wrote to the editor of Sant Sipahi attempting to prove Baba Ji as an incarnation of Guru Nanak. He wrote, "If some faithful disciple in accordance with his belief and on the basis of Gurbani – 'Between the Lord and His Saint, there is no difference at all (Gauree, Fifth Mehl:, p. 208)'¹⁷ or 'The Lord and Kabeer have become one. No one can tell them apart. |6|3| (Ramkali Bhagat Kabeer Ji, p. 969)'¹⁸ – and if some one based on the virtues of Sant has affirmed that Sant Nand Singh Ji was incarnate of Guru Nanak, then what could be your objection to such a belief?" The scholarly editor wrote in reply, "The spiritual descendents or followers have no right to project Sant Nand Singh as incarnation of Guru Nanak or being God through a boast merely to mislead common people. As against the ten incarnations of Guru Nanak and their revealed precepts, to call an ordinary human being consisting of a skeletal body with waste products such as Nand Singh to be Guru Nanak or God is sheer foolishness and mind-wardness. Gurmat does not permit this." S. Amarjit Singh, in his letter, had uttered another blasphemy that Kalgidhar Patshah has written in Sao Sakhi:

*Nand Singh and Garja Singh others
Saved the honour of Panth acting in unison.*¹⁹

Quoting this as futurist prediction, he stated that, 'The Saviour of Panth's honour, Baba Nand Singh Ji shall appear. So now he has appeared.' The editor replied, "There could be no other greater pretention by a fake Sadh because the precepts of Guru Khalsa are as obvious as the Sun light that Guru Gobind Singh Ji transformed the human-body

Guruship custom into the Five Beloved Ones in the presence of Sri Guru Granth Sahib, and thus made this tradition eternal. When the Guru Spirit has merged with the Bani and Khalsa Panth, then there is no meaning of a special individual person. To regard a person superior to Khalsa Panth is a great mind-wardedness. Only the Five Beloved ones are authorized to administer initiation of Amrit. To write about Baba Nand Singh that he came to save the honour of Panth as per futuristic prediction of Guru Gobind is a great lie, faking, pretention, unsavory joke and the worst injustice towards Gurmat precepts.”

The Santdomies and Gurudomies have already inflicted an incalculable loss. To give them more latitude shall be great foolishness. We have already suffered enough. Would the Panth take notice of the innermost cry of a non-descript Sikh like me? It is my earnest appeal to the militant brothers with folded hands that they should endeavour to suppress this rising storm of self-willedness.

(Des Pardes, 29.5.1992)

੧. ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥
੨. (ਮਾਝ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧, ਅੰਗ ੯੭)
੩. ਸਤਿਗੁਰੁ ਸੰਤੁ ਮਿਲੈ ਸਾਂਤਿ ਪਾਈਐ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਸਭਿ ਦੂਰਿ ॥ ਆਤਮ ਜੋਤਿ ਭਈ ਪਰਛੁਲਿਤ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਦੇਖਿਆ ਹਜੂਰਿ ॥੧॥ (ਸਾਰੰਗ ਮਹਲਾ ੪ ਘਰੁ ੧, ਅੰਗ ੧੧੯੮)
੪. ਹਰਿ ਇਕਸੈ ਦੀ ਮੈ ਟੇਕ ਹੈ ਜੋ ਸਿਰਿ ਸਭਨਾ ਸਮਰਥੁ ॥ ਸਤਿਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ ॥ (ਵਾਰ ਰਾਮਕਲੀ ਮ: ੫, ਅੰਗ ੯੫੮)
੫. ਸੰਤਨ ਮੋ ਕਉ ਹਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥ ਸਾਧ ਕ੍ਰਿਪਾਲਿ ਹਰਿ ਸੰਗਿ ਗਿਝਾਇਆ ॥ ਹਰਿ ਹਮਰਾ ਹਮ ਹਰਿ ਕੇ ਦਾਸੇ ਨਾਨਕ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਦੀਨਾ ਜੀਉ ॥੪॥੧੪॥੨੧॥ (ਮਾਝ ਮਹਲਾ ੫, ਅੰਗ ੧੦੦)
੬. ਦੂਖ ਰੋਗ ਬਿਨਸੈ ਭੈ ਭਰਮ ॥ ਸਾਧ ਨਾਮ ਨਿਰਮਲ ਤਾ ਕੇ ਕਰਮ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਅੰਗ ੨੯੬)
੭. ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਜੀਵਨਾ ਫਿਟੁ ਪ੍ਰਿਗੁ ਚਤੁਰਾਈ ॥ ਸਤਿਗੁਰ ਸਾਧੁ ਨ ਸੇਵਿਆ ਹਰਿ ਭਗਤਿ ਨ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥ (ਆਸਾ ਮਹਲਾ ੧, ਅੰਗ ੪੨੨)
੮. ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੀ ॥
੯. ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ਸਾਧ ਗੁਰ ਦਰਸਨੁ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਮੁਰਾਰੀ ॥੧॥ ਰਹਾਉ ॥ (ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੪, ਅੰਗ ੫੨੮)
੧੦. ਹਰਿ ਹਰਿ ਮੇਲਿ ਮੇਲਿ ਜਨ ਸਾਧੁ ਹਮ ਸਾਧ ਜਨਾ ਕਾ ਕੀੜਾ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਪਗ ਸਾਧ ਗੁਰ ਮਿਲਿ ਸਾਧੁ ਪਾਖਾਣੁ ਹਰਿਓ ਮਨੁ ਮੂੜਾ ॥੪॥੬॥ (ਜੈਤਸਰੀ ਮਹਲਾ ੪, ਅੰਗ ੬੯੮)
੧੧. ਸੰਤ ਸਜਨ ਸੁਨਹੁ ਸਭਿ ਮੀਤਾ ਬੂਠਾ ਏਹੁ ਪਸਾਰਾ ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕਰਿ ਭੂਬੇ ਖਪਿ ਖਪਿ ਮੁਏ ਗਵਾਰਾ ॥
੧੨. ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਸਾਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ ॥੪॥੧॥੩੮॥ (ਆਸਾ ਘਰੁ ੩ ਮਹਲਾ ੫, ਅੰਗ ੩੮੦)
੧੩. ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ ॥
੧੪. ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਰੀ ਬਾਣੀ ॥ ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥
੧੫. ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤ੍ਰ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥
੧੬. ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ, ਅੰਗ ੯੨੨)
੧੭. ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤ੍ਰੁ ॥ ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੇਈ ਸੰਤੁ ॥੧॥ (ਸਲੋਕ ਮ: ੫, ਅੰਗ ੩੧੯)

੧੮. ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥੨੪॥ (ਸਲੋਕ ਮਹਲਾ ੯, ਅੰਗ ੧੪੨੭)
੧੯. ਹਿਰਦੈ ਜਿਨ੍ਹ ਕੈ ਕਪਟੁ ਵਸੈ ਬਾਹਰਹੁ ਸੰਤ ਕਹਾਹਿ ॥ ਤ੍ਰਿਸਨਾ ਮੂਲਿ ਨ ਚੁਕਈ ਅੰਤਿ ਗਏ ਪਛਤਾਹਿ ॥੨॥ (ਗੁਜਰੀ ਮਹਲਾ ੩, ਅੰਗ ੪੯੧)
੨੦. ਤਪਾ ਨ ਹੋਵੈ ਅੰਦ੍ਰਹੁ ਲੋਭੀ ਨਿਤ ਮਾਇਆ ਨੋ ਫਿਰੈ ਜਜਮਾਲਿਆ ॥... ਬਾਹਰਿ ਬਹੈ ਪੰਚਾ ਵਿਚਿ ਤਪਾ ਸਦਾਏ ॥ ਅੰਦਰਿ ਬਹੈ ਤਪਾ ਪਾਪ ਕਮਾਏ ॥
੨੧. ਹਰਿ ਅੰਦਰਲਾ ਪਾਪੁ ਪੰਚਾ ਨੋ ਉਘਾ ਕਰਿ ਵੇਖਾਲਿਆ ॥ ਧਰਮ ਰਾਇ ਜਮਕੰਕਰਾ ਨੋ ਆਖਿ ਛਡਿਆ ਏਸੁ ਤਪੇ ਨੋ ਤਿਥੈ ਖੜਿ ਪਾਇਹੁ ਜਿਥੈ ਮਹਾ ਮਹਾਂ ਹਤਿਆਰਿਆ ॥
੨੨. ਫਿਰਿ ਏਸੁ ਤਪੇ ਦੈ ਮੁਹਿ ਕੋਈ ਲਗਹੁ ਨਾਹੀ ਏਹੁ ਸਤਿਗੁਰਿ ਹੈ ਫਿਟਕਾਰਿਆ ॥
੨੩. ਹਰਿ ਕੈ ਦਰਿ ਵਰਤਿਆ ਸੁ ਨਾਨਕਿ ਆਖਿ ਸੁਣਾਇਆ ॥ ਸੋ ਬੂਝੈ ਜੁ ਦਯਿ ਸਵਾਰਿਆ ॥੧॥
੨੪. (ਸਲੋਕ ਮ: ੪, ਅੰਗ ੩੧੫, ੩੧੬)
੨੫. ਏਕਹਿ ਆਵਨ ਫਿਰਿ ਜੋਨਿ ਨ ਆਇਆ ॥
੨੬. (ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮ: ੫, ਪਉੜੀ, ਅੰਗ ੨੫੨)
੨੭. ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਹਤਿਆਰਾ ॥
੨੮. (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਅੰਗ ੨੮੦)
੨੯. ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ ॥ (ਗਉੜੀ ਮਹਲਾ ੫, ਅੰਗ ੨੦੮)
੩੦. ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥ (ਰਾਮਕਲੀ ਭਗਤ ਕਬੀਰ ਜੀ, ਅੰਗ ੯੬੯)
੩੧. ਨੰਦ ਸਿੰਘ - ਗਰਜਾ ਸਿੰਘ ਆਦੀ । ਪੰਥ ਲਾਜ ਸਭਿਅਣ ਮਿਲ ਸਾਜੀ । (ਸੋ ਸਾਖੀ)

Gurudom in Sikhi

Presently, the Khalsa Panth is passing through a sensitive and dangerous situation. According to the saying, "Being born in the Punjab, remain everready for new campaign" fits well to the Sikh Nation which has had to face one or the other issue from time to time. Both internally and externally plans are hatched to harm the Sikh faith. The entire Sikh Nation has to be alert and on guards. Fake Sadhs and Sants are leading the Sikhs astray through ever new inventions. Some one offers 'amulets or charms' and another mere pinch of ash as a fake cure for all maladies. With large amount of wealth looted in this way and to live a luxurious life and spread immorality among masses, they are building elegant palaces and so-called social bodies and societies. They, however, do not consider the eternal command:

The glory of this Maya lasts for only a few days; it disappears in an instant. |5|

(Aasaa, Third Mehl., p. 429)¹

Their abhorrent misdoings have led to serious danger for the existence of Sikhi and its code of living. It is crying need of the hour that olden Singh Sabha and Akali Movements be recreated to counter these ill-effects. Unfortunately, our political and religious leaders instead of fighting the evil do not hesitate to harm the basic Gurmat tenets for the sake of retaining their leadership.

As if Sadhs and Sants were not enough yet another fake group of Radhaswamis has come up which is posing another new threat to the Khalsa Panth. Like the Nirankaris and other pretenders they are also misleading Sikhs and weaning away them under the garb of Gurbani. They have already established their bases in small and large cities and are also spreading abroad like a poisonous parasitic vine. Like the so-called Nirankaris, they hold big gatherings (Satsangs). They distribute free books and pamphlets in large quantities for preaching. This group has the patronage of highly wealthy people and the communal Indian Government. Politically, it has become a strong social party.

Like the Narkdharis, their aim is also to preach Gurudom. However, their present methodology is slightly different. Nirankaries have allowed the use of weapons, greed, immorality and any type of food. However, Radhaswamis realizing the failure of use of weaponry are employing 'painless-dagger' of sweet tongue. They are out to distort the Sikh way of living and ridicule the Sikh outer form through mis-interpretations of Gurbani. They interpret Sant and Guru titles for propagating their pretensions like the

ordinary so-called Sants and Sadhs. Thus under the garb of Gurbani, they preach their Gurudom. This technique has already poisoned a section of Sikhs.

I have no objection, if this faith preaches its own distinct identity like Hindus, Muslims and Christians. The Hindu faith recognizes 33 crores (330 millions) gods who are worshipped in as many ways. Even human Gurus are also manifesting in large numbers. Their ways of worshipping are entirely distinct. Should Radhaswamis adopt similar methods to declare their Guruship, we would not have any objection. Unfortunately, they are harming the very tree whose shade they enjoy, i.e., they gather wealth under the garb of Gurbani, preach Gurudom and misinterpret Gurbani with the purpose of destroying the basic tenets of Gurmat and they are already doing so.

The Guru has made Sikhs the followers of Shabad-Guru and has commanded:

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

(Raamkali Mehla 1, p. 942)²

Sikhi strongly prohibits worship of human-Guru, any tomb or cemetery, gods or goddesses. Though Dhirmalias established their own Guruship with the support of Muslim rulers and preached their own Gurudom against the Sikh Gurus, yet the truth prevailed ultimately, "Falsehood will come to an end, O Nanak, and Truth will prevail in the end. | 2 |" (First Mehl:, p. 953)³

The True Guru was revealed and Dhirmalias were boycotted. So far, there has been no open clash with Radhaswamis, as it happened in the case of Narkdharis, yet it appears that they are also making their plans secretly. After weakening the Sikh nation through sweetened poison, they would ultimately resort to armed attack. Thus the Khalsa has to remain alert against this ever increasing danger.

(Des Pardes, April 1982)

੧. ਇਹ ਮਾਇਆ ਕੀ ਸੋਭਾ ਚਾਰਿ ਦਿਹਾੜੇ ਜਾਦੀ ਬਿਲਮੁ ਨ ਹੋਇ ॥੫॥ (ਆਸਾ ਮਹਲਾ ੩, ਅੰਗ ੪੨੯)
੨. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥
੩. (ਰਾਮਕਲੀ ਮ: ੧, ਅੰਗ ੯੪੨)
੪. ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥ (ਵਾਰ ਰਾਮਕਲੀ, ਮ: ੧, ਅੰਗ ੯੫੩)

A New Code of Living by Saints

Uttering falsehood, there is some safety. Stating truth is all consuming blaze.

(Bulle Shah)¹

A Sant-Samelan (gathering), under the patronage of Baba Thakur Singh Ji, acting Jathedar Damdami Taksal, and some other prominent Sants was held at Jodhan-Mansuran, Ludhiana on August 08, 1993. The second one was held at Amritsar from December 30, 1993 to January 02, 1994. The third was held at Ludhiana from April 27, 1994 to May 30, 1994. During the last samelan of May 30, 1994, a draft of Sikh Rehat Maryada (code of conduct) was released. Its copies were forwarded to newspapers in advance, and presently, a heated discussion is being held on this Rehat Maryada in Panthic newspapers. In the present article, I intend to exchange my views about the two meetings held at Jodhan-Mansuran, Ludhiana with readers. Issues related to the Amritsar Samagam will be discussed sometimes later.

During the Jodhan-Mansuran gathering, Sants and Mahants following diverse Rehat Maryadas, participated with great interest. After thorough discussions, many resolutions were passed and a committee of 101 members was constituted under the name of 'Sant Samaj'. Baba Thakur Singh was appointed as the President and Baba Sarbjot Singh Bedi as the Convener of Sant Samaj. This Committee released a draft of '*Sikh Rehat Maryada*' on May 30, 1994, on behalf of Sant Samaj. Sikh Sangats were requested to take guidance from this draft for their religious, financial, social and political matters, etc.

Presently, the Sant groups are coming forward for preaching and compliance of the draft through all possible and impossible means. In other words, the Sant Samaj (an admixture of Sants with varying thoughts and diverse Maryadas) is out to undermine the acknowledged '*Sikh Rehat Maryada*'. Let us see which way the wind blows.

The '*Sikh Rehat Maryada*' draft released by the Sant Samaj is not the same draft as of the Panth approved '*Sikh Rehat Maryada*'. They have purposely given it the same name of '*Sikh Rehat Maryada*' so that the Sikh sangat gets misled and confused. Indeed the Sant Samaj draft is a conspiracy otherwise the Sant Samaj could have named their draft differently.

In fact, there is glorious historical background behind the duly approved '*Rehat Maryada*'. From 1936 onwards, this has been providing a common platform for the Sikh

Nation and guidance to live according to complete Gur-Maryada. Example of newly created Shiromani Akali Dals is enough to understand this. The past history of Shiromani Akali Dal is a source of pride for the Sikh Nation. No doubt, various political parties have been variously trying to lay their claims on the inheritance of this history. All that glitters is not gold. These types of bodies that are being formed will ultimately disappear on their own in the times to come.

We went a bit astray. I was discussing the publication of draft of Jodhan-Mansuran. I consider it appropriate to discuss about Jodhan-Masuran, Baba Thakur Singh and his close associate Bedi Sahib of Una, a claimant of Gaddi (seat of authority) of Guru Nanak before discussing the draft. I consider it befitting to quote from an article *Maryada sambandhi vivaad*—Controversies about Maryada, published by Dr Darshan Singh, Punjabi University, Patiala.

He writes, “There is no Gurdwara at Jodhan-Masuran, the place of gathering (Samelan). Instead, the place is named as Guru-Gaddi Baba Sahib Singh Bedi (Unawale). The continuance of Gurgaddi by the Bedi clan implies that they do not recognize second to tenth Patshahies as Gurus and their stake on Guru Granth Sahib is only for their selfish motives. The directors of Taskal glorified this Gurgaddi during the Samelan. This proves the hollowness of their claim that the Taksal has kept alive the Khalsa tradition from generation to generation because Sant Kartar Singh and praise-worthy Sant Jarnail Singh Ji had always opposed Gurgaddis. When the Taksalies have failed to uphold the words of their two Sants, then how can they claim that they have preserved the Sikh Rehat Maryada of the Guru period with utmost care?”

*Those who give out ceremonial hats of recognition are fools; those who receive them have no shame.
The mouse cannot enter its hole with a basket tied around its waist.*

(Malar Salok, First Mehl, p. 1286)²

The simile in this quote of Gurbani is a good fit for the gathering of Sadhs in the ‘Sant Samelan’. Thus those eulogizing the fake Sadhs and those listening to their praises joyfully instead of feeling ashamed have gone astray from Gurmat ideology and are shameless beings who have been cut off from the centre.

Plenty of Sadhs are in the making like the sprouting of seasonal wild mushrooms in rainy seasons. It is common to see groups of fake Sants wandering around within the country and abroad and who are looting the innocent common folks through their sugar-coated and cheating conversation employing Gurmat phraseology. Living on offerings in worship, they indulge in luxury and immorality. Because of their misdoings in the holy garb many young brothers and sisters, especially the youth, are revolting against religion. It may not be an exaggeration that these fakes have replaced the immoral Mahants of pre- Gurdwara Sudhar Lehar era. At that time, the British government used those Mahants as yes men to divide and confuse the Sikh faith, and presently, the Arya Samajist Indian government is backing these Sadh groups. It also includes the turbaned Hindu leaders. According to *Des Pardes*, newspaper published in the UK, Badal donated Rs. 50,000 for the success of Sant Samelan held on May 30, 1994. Even the Shiromani Gurdwara Prabandhak Committee, Delhi Gurdwara Prabandhak Committee and Chief Khalsa Diwan, etc. are providing their helping hand for the spread of this cancer simply to attract votes, and in doing so they have aligned with these Kalyugi Sadhs by putting aside the superb Gurmat precepts. The Jathedars of above

mentioned committees have made these organizations a political arena by totally forsaking the religious aspects. Evidently, 'The protector has become the destructor.'

Dr Darshan Singh Ji further writes about the approved *Sikh Rehat Maryada*, "When the Panth Khalsa acquired the management of holy places of the Guru, then the Panth Khalsa cleared the Sikh historical places of the prevalent misdoings of Mahants and thought of establishing a jointly prepared and universally accepted central Rehat Maryada. The Shiromani Gurdwara Prabandak Committee, under the presidency of Prof Teja Singh Ji, formed a 25 member *Rahureet Committee*- the Maryada Committee, including the Jathedars of Takhats, Gianies of established Sikh schools and intellectuals. The *Rahureet* sub-committee submitted the draft of Code of Conduct (Maryada) to Shiromani Gurdwara Prabandhak Committee in 1932. The Shiromani Gurdwara Prabandhak Committee, approved it vide its resolution No. 14 on 12.10.1936. Thus after years of hard labour and discussions with Sikh scholars of all allegiance, an accepted document on *Rehat Maryada* came into being. (It should be borne in mind that representatives of the earlier Gurdwara Prabandhak Committees were Sikhs of high moral character rather than the present day groups of Sikh politicians). The Sadhs are now holding their samelans to kill this well accepted document.

The study of history reveals that it always repeats itself. Even during the Guru period, fake Sants had been operating their *Gaddis* in opposition to one or the other Guru, to claim Guruship through conspiracy. Datu Ji, Dhirmalias, Ram Rayias, etc. made all out efforts to persue their Gurudom. However, they did not succeed but have earned ill-fame both here and hereafter. During the period of ninth Patshah, Guru Teg Bahadur Ji, they also established *Gaddies* in the form of *Manjies* (seats of preaching) without any success. The Sant Samaj is also working on the old lines again, to come in conflict with Guru Khalsa. Let us see how Guru Khalsa faces these fakes to resolve this problem.

Analysis of Sant Samaji Rehat Maryada

1. This draft was prepared by the gathering of Sants-Mahants. They were the operators of various *deras*, with varying Maryadas. They are not in unison among themselves, how could they bring the entire Sikh Nation on a single platform? An interesting fact is that they did not include the Takhat Jathedars, Shromani Gurdwara Prabandhak Committee, Delhi Sikh Gurdwara Prabandhak Committee, Chief Khalsa Diwan, Sikh scholars and other Sikh representative organizations in the Samelan. Thus it can never be a universally accepted Sikh Rehat Maryada but could only be regarded as Sant Rehat Maryada.
2. In the Sant draft, Mool Mantar (Basic Creed) is from < upto 'nwnk hosI BI scu' where as Mool Mantar is from < upto 'gur pRswid'. The Guru entered it as such for thirty three times in Guru Granth Sahib. This is also termed 'Mangla Charan'. Japu Ji Sahib recitation starts with Japu and goes on upto 38 Pauris. To persist in saying that < upto 'nwnk hosI BI scu' is Mool Mantar is sheer ignorance. The motive of Sadhs could be to create doubts about the well established Maryada.
3. According to the 'Sikh Code of Living', to maintain respect for Gurbani in Gurdwara Sahib, there could be only one activity of Kirtan, Path or Katha (Gurbani singing, Gurbani recitation or Gurbani explication) at any single time. However, in

their draft, Sadhs have made no mention about this important aspect. Perhaps, this is due to their fondness of using non-Gurbani poems for Kirtan but the basic Gurmat precept has been and will be, “Without the True Guru, other songs are false (Raamkalee, Third Mehl, Anand ~ The Song of Bliss, p. 920)”³.

4. The Sant-draft lays down that during Akhand Path, coconut, essence-burning, lamp of Desi-ghee are mandatory materials. However, the Panth approved ‘Sikh Rehat Maryada’ condemns this practice. May be, because all these items signify Hindu gods, worthy of worship by them. These items can be seen in Hindu temples where they are worshipped as gods by Hindus. However, a Sikh is the worshipper of only One Timeless Being.
5. It is considered mandatory, according to the draft, to recite Japji Sahib at the *Bhog* (ending) of Akhand Path. Recitation of the first five and the last Pauris of Anand Sahib Bani is understandable as it signifies a happy occasion, however the recitation of Japji Sahib Pauris makes no sense unless it is to begin another Akhand Path.
6. The draft prohibits women from taking a ‘Hukam’ from Guru Granth Sahib meaning that they could not take part in Akhand Path because the Sadhs hold women as ‘unclean’. This is another example of imitation of Hinduism in the draft. There is gender equality in Gurbani. The well acknowledged ‘*Sikh Rehat Maryada*’ is a testimony to this fact but who can mend these Sadhs?
7. The draft by Sants, disapproves eating meat. The approved ‘Sikh Rehat Maryada’ prohibits Kutha (meat prepared in Islamic way) but has no objection to Jhatka (meat prepared by slaughtering with one stroke). However, I acknowledge the truth of hymn, “The fools argue about flesh and meat, but they know nothing about meditation and spiritual wisdom (Vaar Malar First Mehl; p. 1289)”⁴. Do not eat meat if it does not suit to you. Personally, I do not eat meat, but no one can compel me to eat it. It is no wisdom to create a dispute on this issue.
8. Sri Guru Granth Sahib is acknowledged as Shabad-Guru by the Sikhs, yet the draft directs to use summer or winter clothing in the form of Romalas to protect Guru Granth Sahib from heat and cold. Thus, according to Sadhs, Guru Granth Sahib has a physical human body of five elements. However, according to Gurbani the word or Shabad is all prevaiding and is immune to the effect of heat or cold. This should be taken as an imitation of idol worship of Brahmins.
9. In the ‘Mirtak Sanskar’ it is stated in the draft that Jap Ji Sahib should be recited by standing to towards the head of dead body. Complete Path of Anand Sahib should follow the recitation of Alahannian and Ramkali Sadd Path. Rectitation of Jaitsari di Vaar, Vadhans di Vaar and Sehskriti Slokas are mandatory after collecting ashes of the dead. All these rituals are imitations of Brahminical rituals which are condemned by Gurmat. This is also supported by the Panth approved *Rehat Maryada*. However who could indulge with these stubborn people?
10. Regarding ‘Anand-Marriage’, it is directed to perform silent prayer. According to the prevalent *Rehat Maryada* the couple and their parents are asked to stand up in the Sangat at the start of Anand Karj and their names are pronounced in the Ardas. Ardas (prayer) should be loud enough to acquaint both parties about the two families involved in the new relationship. It is not known why these Mahants have brought in a silent prayer in their draft?

11. To make pictures of Guru Patshahs and to worship these or bow to these is sheer mind-wardedness and is against Gurmat precept. A Sikh is the worshipper of Shabad Guru. But this aspect is also kept aside in the Sant draft. Perhaps it is because of the life sized photos of their predecessors that are hung in their *deras* where they are being worshipped directly or indirectly.
12. It is stated that at Takhat Dam Dama Sahib, Guru Gobind Singh Ji orally dictated and got prepared Guru Granth Sahib from '< upto ATwrh ds bIs'. No where it is mentioned in Sikh history. During the times of Dasam Patshah many hand written copies of Guru Granth Sahib were made. The majority of Sikh scholars do not consider Ragmala as Gurbani. However, in the interest of national unity, the Panth approved '*Sikh Rehat Maryada*' imposes no restriction on reading or not reading of Ragmala. At Akal Takhat Sahib, Nankana Sahib, Goindwal Sahib and many other Gurdwaras, Ragmala was not read. Jasbir Singh Rode forced the reading of Ragmala at Akal Takhat Sahib at gun point. His elders had never challenged the Akal Takhat Sahib in this way. Now the Sant Samaj, in their attempt to dismember the nation, has started the new mischief with backing of the enemy.
13. The approved colour for Nishan Sahib is yellow or surmayee (blue-black) that has its own significance, yet these gentlemen have opted for the colors of Hindus and Muslims. What a joke! A dead speaks by tearing off the coffin. Such is the weird behavior of Mahants.
14. In their draft, they have condemned the precept of Shabad-Guru, Bani-Guru, and Gian-Guru, under the heading Guru. Under the patronage of Guru Granth Sahib, Khalsa is the Guru Panth. Thus at the time of preparation of approved '*Sikh Rehat Maryada*', the entire Panth jointly accepted the concept of Guru Panth. Briefly, the basic precept of Sikh faith is:

*'Worship of Timeless Being,
Knowledge through Shabad,
Holy sight of The Khalsa.'*⁵

Because of fear of relegation of individual worship of Sadhs, they have revolted against the basic concept of Guru Khalsa.

15. Their definition of 'Sehajdhari Sikh' is also arbitrary that can help increase their numbers and equate a clean-shaven person with an Amritdhari Sikh. The Indian government, their congress supporters and some astraying Sikhs, already desire to modify the definition of a Sikh so as to pass on the control of Gurdwaras in the hands of anti-Panthic forces, and slowly finish the Sikh nation.

I cannot comment on all issues for the fear of lengthening the article. There are many other points that may mislead the nation to wrong path to revert to Hinduism. At this moment, I only pray to the Guru to uphold His virtues of saving the honour of the Sikhs; I shall write about them at another time.

However, the reading of this draft, makes every Gursikh think, 'What have these Sadhs done?' Why are they anxious to make us tail-wagging followers of Hinduism? In my humble opinion, this attack by Sadhs should not be taken lightly. The Shromani Gurdwara Parbandhak Committe Amritsar, Delhi Sikh Gurdwara Prabandhak Committee, Chief Khalsa Diwan, Sikh Missionaries and other Sikh organizations should unite and pool their resources to give a befitting reply to the Gurudom of fake Sadhs. A

humble request is made to the Jathedar Akal Takhat Sahib to take bold decision to nip the evil in the bud through immediate action. To wait for the appropriate time, indulging in consultations, and for finding suitable formulae, in my opinion, is supporting anti-Pathic forces that are out to create disruption in the Panth to finish it. I also humbly request the Sant Babas, "Holy Saadhus! Forsake the pride of your mind (Raag Gauree, Ninth Mehl.; p. 219)"⁶. Abiding by the 'Hukam' of Guru Patshah return to your home and join the Panth. This is in your and whole nation's interest.

(Punjab Times, 30.11.94)

੧. ਝੂਠ ਆਖਿਆਂ ਕੁਝ ਬਚਦਾ ਹੈ, ਸੱਚ ਕਹਾਂ ਤੇ ਭਾਂਬੜ ਮਚਦਾ ਹੈ । (ਬੁਲ੍ਹੇ ਸ਼ਾਹ)
੨. ਕੁਲਹਾਂ ਦੇਂਦੇ ਬਾਵਲੇ ਲੈਂਦੇ ਵਡੇ ਨਿਲਜ ॥ ਚੂਹਾ ਖਡ ਨ ਮਾਵਈ ਤਿਕਲਿ ਬੰਨੈ ਛਜ ॥ (ਰਾਗੁ ਮਲਾਰ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੧੨੮੬)
੩. ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦ, ਅੰਗ ੯੨੦)
੪. ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥ (ਮਲਾਰ ਕੀ ਵਾਰ ਮ: ੧, ਅੰਗ ੧੨੮੯)
੫. ਪੂਜਾ ਅਕਾਲ ਕੀ, ਪਰਚਾ ਸ਼ਬਦ ਕਾ, ਦੀਦਾਰ ਖਾਲਸੇ ਕਾ ॥
੬. ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥ (ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੯, ਅੰਗ ੨੧੯)

The Shabad (Word) is my Guru and Attuning my Conscious on it (its sound) is the Disciple¹

The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained.

If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him. | 5 |

(Nat, Fourth Mehl, p. 982)²

The citadel of Sikh Panth has been raised on two pillars; Guru Granth and Guru Panth. Guru is the Formless Light and has never been a manifested being. Says Gurbani:

My True Guru, forever and ever, does not come and go.

He is the Imperishable Creator Lord; He is permeating and pervading among all. | 13 |

(Raag Soohree, Fourth Mehl, Ashtapadees, Tenth House, p. 759)³

This Formless Being has been passing from one body to the next, and finally the Tenth Patshah, Sahib Guru Gobind Singh Ji, merged this Formless Light in Guru Granth Sahib. The above quote is re-affirmed by Mathura Bhatt Ji:

The Embodiment of Light, the Lord Himself is called Guru Nanak.

From Him, came Guru Angad; His essence was absorbed into the essence.

Guru Angad showed His Mercy, and established Amar Daas as the True Guru.

Guru Amar Daas blessed Guru Raam Daas with the umbrella of immortality.

So speaks Mat'huraa: gazing upon the Blessed Vision, the Darshan of Guru Raam Daas, His speech became as sweet as nectar.

With your eyes, see the certified Primal Person, Guru Arjun, the Fifth Manifestation of the Guru. | 1 |

(Sawwaye Mehle Panjveyn Ke 5, p. 1408)⁴

The author of *Bachittar Natak* writes that Satguru is not only one with The Formless Divine Being, but also goes on to merge with the Second Guru in succession.

Guru Nanak Dev was acknowledged in' Guru Angad Dev.

Guru Angad Dev was recognized in Guru Amar Das.

Guru Amar Das was called Guru Ram Dass.

Only the saints know this secret whereas the fools cannot make it out. | 9 |

All (Ignorant people) perceived the Gurus (Spiritual Masters) as dissimilar entities.

Only a few recognized the Gurus as one and ,the same.

They, who knew this fact, attained spiritual power.

They, who did not make it out, attained no such power. | 10 |

Guru Ram Das merged with the Supreme Soul,

And handed over the Guruship to Arjan Dev.

When Guru Arjan Dev left for the abode of the True Lord,

*Guru Hargobind was seated on his Spiritual Throne. | 11 |
When Guru Hargobind marched off to the abode of the True Lord,
Guru Har Rai ascended to his seat Spiritual Throne
His son, Har Krishan followed in succession.
Thereafter (Guru) Teg Bahadur Sahib became The Guru. | 12 |*

(Bachittar Natak)⁵

Akal Purakh, the Timeless Being, abides fully in all humans, as 'Shabad-Guru', however His Guru Form is distinct. This implies that Guru Nanak does not personify a body, but He signifies Guru Jot, Perfect Enlightenment. All Gurus, who uttered Gurbani, used the pen name 'Nanak'. Thus, The Eternal Being authorized the Guru Jot alone to bestow Gur-Mantar.

Distinction between light (Jot) Guru and Shabad Guru

Shabad Guru prevails in all hearts of living beings and whosoever accesses Shabad-Guru, by any means, receives its teachings and blessings. This Shabad Guru, was abiding in Baba Nanak's heart, even when the Timless Being implanted His Guru Jot in Baba Nanak. In Mool-Mantar Shabad is indicated by Onkar and the word Guru has been used both for Shabad Guru and Jot Guru. While 'Onkar' or Shabad, is prevailing in every being, the Guru is only contained in Nirankar, Formless Being. The Guru Jot that abides only in the Nirankar, it is that Jot (Divine Light), which was placed in Baba's body by Nirankar. In reference to Guru Jot Rai Balwand or Doom write:

*The Guru bowed down to His disciple, while Nanak was still alive.
The King, while still alive, applied the ceremonial mark to his forehead. | 1 |
Nanak proclaimed Lehna's succession - he earned it.
They shared the One Light and the same way; the King just changed His body.*

(Vaar of Raamkalee, Uttered By Satta And Balwand The Drummer, p. 966)⁶

The founder of Sikh faith, Guru Nanak Patshah gave the precept of Shabad Guru and firmed it up in the revealed Bani. Based on this precept the collection of Gurbani was started. At the birth of Guru Nanak there were two major faiths in vogue in India. Both, Hindus and Muslims were against each other as each one considered his own religious philosophy to be superior to the other, and hence were involved in fatal combats. This was the period when greed was the ruler, lust was the guard and falsehood was the commander, and the general public was living in the darkness of ignorance. Morals and ethics were non-existent. The protectors of faith were out to sell it. In short, it was a dark period with the prevalence of falsehood. The Hindu faith was ingressed in the muddle of Brahminical rituals, caste system and idol worship. The doubt-ridden public was lost and wailing. None appeared to provide solace. Gurbani depicts the scene thus:

*The K'shatriyas have abandoned their religion, and have adopted a foreign language.
The whole world has been reduced to the same social status; the state of righteousness and Dharma has been lost. | 3 |*

(Dhanaasaree, First Mehl, Third House, p. 663)⁷

*You tear off the leaves, O gardener, but in each and every leaf, there is life.
That stone idol, for which you tear off those leaves - that stone idol is lifeless. | 1 |
In this, you are mistaken, O gardener.
The True Guru is the Living Lord. | 1 | Pause |*

(Aasaa, Kabeer Jee, 9 Panch-Padas, 5 Du-Tukas, p. 479)⁸

Muslim rulers of the time, intoxicated with power, freely indulged in sinful deeds. Calling non-Muslim as faithless and Muslims as the faithful, they were giving vent to their wrath. Says Gurbani:

The Dark Age of Kali Yuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away.

In this dark night of falsehood, the moon of Truth is not visible anywhere.

(Vaar Majh Salok, First Mehl, p. 145)⁹

*The kings are tigers, and their officials are dogs;
they go out and awaken the sleeping people to harass them.
The public servants inflict wounds with their nails.*

The dogs lick up the blood that is spilled.

But there, in the Court of the Lord, all beings will be judged.

Those who have violated the people's trust will be disgraced; their noses will be cut off. | 2 |

(Vaar Malar First Mehl, p. 1288)¹⁰

Worshipping their idols, the Hindus die; the Muslims die bowing their heads.

The Hindus cremate their dead, while the Muslims bury theirs; neither finds Your true state, Lord. | 1 |

(Raag Sorath, The Word of Devotee Kabeer Jee, First House, p. 654)¹¹

Taking pity on the miserable social state of the world Guru Nanak pleaded mercy from God:

The world is going up in flames - shower it with Your Mercy, and save it!

Save it, and deliver it, by whatever method it takes.

(Raag Bilaval Salok, Third Mehl, p. 853)¹²

According to Bhai Gurdas Ji, to dispel the darkness of ignorance, Guru Nanak showed the Highway of Truth to the astraying public, through 'Shabad-Guru', 'Guru bani'. In reply to the question from Sidhas: 'Who is your Guru? Whose disciple are you?' (Raamkali Sidh Gost First Mehl, p. 942)¹³ The Guru replied thus:

From the air came the beginning. This is the age of the True Guru's Teachings.

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

(Ramkali Sidh Gost First Mehl, p. 943)¹⁴

The Word of the Shabad is his Guru and spiritual teacher, profound and unfathomable; without the Shabad, the world is insane.

He is a perfect renunciate, naturally at ease, O Nanak, whose mind is pleased with the True Lord.

| 8 | 1 |

(Sorath, First Mehl, First House, Ashtapadees, Chau-Tukas, p. 635)¹⁵

And:

The Word of the Shabad is a lamp, illuminating the three worlds.

(Dhanaasaree, Third Mehl, p. 664)¹⁶

In other word, the conclusive objective of the entire Gurmat movement was to establish the Guruship of Shabad Guru and to abolish the system of physical body Guru:

They are born only once - they shall not be reincarnated again.

(Gauri Bawan Akhree Fifth Mehl: Pauree, p. 252)¹⁷

Finally this is how it culminated. The fifth Guru, Guru Arjan Dev, completed Sri Guru Granth Sahib in 1604. The Granth appropriately included the Bani of acknowledged Sufi Bhagats, Saint poets and Bhattas, in addition to the Bani of Satgurus. Thereafter, Gurbani was placed on the highest pedestal, and for respect the Guru assumed a lower seat than the higher resting place of Guru Granth Sahib.

There is no discrimination for caste, high or low, religion or profession, skin colour, country of origin and race, etc., in the Granth. Thus it is appropriate to consider Guru

Granth Sahib as the universal representative of the entire world community. In the words of an acknowledged philosopher and the past president of India, Dr Radha Krishnan: "Sri Guru Granth is the living voice of all holymen and prophets." In accordance with the command of Guru Amar Das Ji ordained in Siri Raag: "Gurbani is the Light to illuminate this world (Siree Raag, Third Mehl; p. 67)"¹⁸. Thus Gurbani is the light house for the world. It is the highway for the astray which takes across the worldly ocean.

All religious books (Granth) have their own traditions. Almost all religious Granths were written after the death of their prophets. However, the Adi Granth holds a unique and special distinction in this respect that it is a compilation by the Guru himself and of Banies of Gurus and Bhagats written by them.

Mr Max Arthur Macauliffe writes in his famous book, *The Sikh Religion*:

The Sikh religion differs as regards the authenticity of its dogmas from most other great theological systems. Many of the great teachers the world has known have not left a line of their own composition, and we only know what they taught through tradition or second-hand information. But compositions of the Sikh Gurus are preserved, and we know at first hand what they taught. They employed the vehicle of verse, which is generally unaltered by copists, and we even become in time familiar with their different styles.

It is an eternal truth that Gurbani is revelation and was revealed by Akal Purkh through Satgurus:

O GurSikhs, know that the Bani, the Word of the True Guru, is true, absolutely true. The Creator Lord Himself causes the Guru to chant it.

(Raag Gauri Fourth Mehl; p. 308)¹⁹

Rev. H. L. Bradshaw, a well known writer and philosopher, after thoroughly studying the philosophy of Sikh religion observed that Sikhi is a universal world faith, a message for all men. This is amply demonstrated in the writings of the Gurus. Sikhs must cease to think of their faith as 'just another good religion' and must begin to think in terms of Sikhism as being the religion for this new age. The religion preached by Guru Nanak is the faith of New Age. It completely supplants and fulfils all the former dispensations of older religions. Books must be written proving this. The other religions also contain the truth, but Sikh religion contains the fullness of truth. Bradshaw also says that Guru Granth Sahib Ji of all the world religions alone states that there are innumerable worlds and universes other than our own. The previous scriptures were all concerned only with this world and its spiritual counterpart. To imply that they spoke of other worlds as does the Guru Granth Sahib Ji is to stretch their obvious meaning out of context. The Sikh religion is truly the answer to the problems of modern man.

Gurbani and science appear to be different in some aspects. Despite science having made a limitless progress, yet it has not been able to assess the vastness of the oceanic depth of Gurbani. For example:

*So many worlds beyond this world-so very many!
What power holds them, and supports their weight?*

(Jap, p. 3)²⁰

And

*There are planets, solar systems and galaxies.
If one speaks of them, there is no limit, no end.
There are worlds upon worlds of His Creation.*

As He commands, so they exist.

(Jap, p. 8)²¹

And

There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.

(Jap, p. 5)²²

God is the Lord and Master of millions of universes; He is the Giver of all beings.

(Sorath, Fifth Mehl; p. 612)²³

Finally, the science had to accept the existence of many planets, moons, suns and stars while this knowledge could be gained through the study of Guru Granth Sahib. For thousands of years, it had been the belief that the Sun is stationary, while earth and moon go around it. This orbital movement around the sun creates day and night, change of seasons and eclipses of moon and sun. Gurbani elaborates this fact:

In the Fear of God, the sun shines, and in the Fear of God, the moon reflects.

They travel millions of miles, endlessly.

(Vaar Aasa Salok, First Mehl; p. 464)²⁴

The Divine Bani of Adi Guru Granth Sahib is supremely mystic, musically pleasing, tasteful and life bestowing divine poetry. Its subject and content is the Truth and the Truth alone. Being the Truth stated in supreme musical measures, it is all the more becoming attractive to ordinary persons. It is a mosaic of diverse public instincts, objectives and spiritual poetry.

When the Lord and Master of infinite power is revealed.

(Maaroo, Fifth Mehl; p. 1081)²⁵

In 1708, the Tenth Master, Guru Gobind Singh Sahib at Nander conferred the dictum that "This Holy Book is the home of the Transcendent Lord God." (Saarang, Fifth Mehl; p. 1226)²⁶ and installed Guru Granth Sahib on Guru's seat. According to Sarup Das Bhalla, author of Mehma Prakash, Dasmesh Ji ordered his Sikhs, "Reciting Guru Granth is conversing with me. My soul is in the Granth Sahib and the body is in the Panth."²⁷

Alas! We, so-called Sikhs could find solutions to our personal and Panthic problems in the light of this Truth! This is because it is Gurbani alone that treats all aspects of human life with uniform comprehension.

(Punjab Times, 24-30.8.1990)

1. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮ: ੧, ਅੰਗ ੯੪੩)
2. ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥
ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥੫॥ (ਨਟ ਮਹਲਾ ੪, ਅੰਗ ੯੮੨)
3. ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥
ਓਹੁ ਅਭਿਨਾਸੀ ਪੁਰਖੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥੧੩॥ (ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ ਅਸਟਪਦੀਆ ਘਰੁ ੧੦, ਅੰਗ ੭੫੯)
4. ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ ॥ ਤਾ ਤੇ ਅੰਗਦੁ
ਭਯਉ ਤਤ ਸਿਉ ਤਤੁ ਮਿਲਾਯਉ ॥
ਅੰਗਦਿ ਕਿਰਪਾ ਧਾਰਿ ਅਮਰੁ ਸਤਿਗੁਰੁ ਥਿਰੁ ਕੀਅਉ ॥ ਅਮਰਦਾਸਿ ਅਮਰਤੁ ਛਤ੍ਰੁ ਗੁਰ
ਰਾਮਹਿ ਦੀਅਉ ॥
ਗੁਰ ਰਾਮਦਾਸ ਦਰਸਨੁ ਪਰਸਿ ਕਹਿ ਮਥੁਰਾ ਅੰਮ੍ਰਿਤੁ ਬਯਣ ॥
ਮੂਰਤਿ ਪੰਚ ਪ੍ਰਮਾਣ ਪੁਰਖੁ ਗੁਰੁ ਅਰਜਨੁ ਪਿਖਹੁ ਨਯਣ ॥੧॥ (ਸਵਈਏ ਮਹਲੇ ਪੰਜਵੇ ਕੇ ੫, ਅੰਗ ੧੪੦੮)

5. ਸ੍ਰੀ ਨਾਨਕ ਅੰਗਦਿ ਕਰਿ ਮਾਨਾ ॥ ਅਮਰਦਾਸ ਅੰਗਦ ਪਹਿਚਾਨਾ ॥ ਅਮਰਦਾਸ ਰਾਮਦਾਸ
ਕਹਾਯੋ ॥ ਸਾਧਨਿ ਲਖਾ ਮੂੜੁ ਨਹਿ ਪਾਯੋ ॥੯॥ ਭਿੰਨ ਭਿੰਨ ਸਭਹੂੰ ਕਰ ਜਾਨਾ ॥ ਏਕ ਰੂਪ
ਕਿਨਹੂੰ ਪਹਿਚਾਨਾ ॥
ਜਿਨ ਜਾਨਾ ਤਿਨ ਹੀ ਸਿਧ ਪਾਈ ॥ ਬਿਨ ਸਮਝੇ ਸਿਧ ਹਾਥਿ ਨ ਆਈ ॥੧੦॥ ਰਾਮਦਾਸ ਹਰਿ ਸੋ ਮਿਲ ਗਏ
॥ ਗੁਰਤਾ ਦੇਤ ਅਰਜਨਹਿ ਭਏ ॥
ਜਬ ਅਰਜਨ ਪ੍ਰਭੁ ਲੋਕ ਸਿਧਾਏ ॥ ਹਰਿਗੋਬਿੰਦ ਤਿਹ ਠਾਂ ਠਹਿਰਾਏ ॥੧੧॥ ਹਰਿਗੋਬਿੰਦ ਪ੍ਰਭੁ ਲੋਕ ਸਿਧਾਰੇ ॥
ਹਰੀਰਾਇ ਤਿਹ ਠਾਂ ਬੈਠਾਰੇ ॥
ਹਰੀਕ੍ਰਿਸਨ ਤਿਨ ਕੇ ਸੁਤ ਵਏ ॥ ਤਿਨ ਤੇ ਤੇਗ ਬਹਾਦਰ ਭਏ ॥੧੨॥(ਬਚਿਤ੍ਰ ਨਾਟਕ)
6. ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ ॥ ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ ਜੀਵਦੈ ॥੧॥ ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ
ਦੇਹੀ ਖਟੀਐ ॥
ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥ (ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਰਾਇ ਬਲਵੰਡਿ ਤਥਾ ਸਤੈ ਭੂਮਿ ਆਖੀ, ਅੰਗ
੯੬੬)
7. ਖੜੀਆ ਤ ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਹੀ ॥
ਸ੍ਰਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਹੀ ॥੩॥(ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੩, ਅੰਗ ੬੬੩)
8. ਪਾਤੀ ਤੋਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ ॥
ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੈ ਸੋ ਪਾਹਨ ਨਿਰਜੀਉ ॥੧॥
ਭੂਲੀ ਮਾਲਨੀ ਹੋ ਏਉ ॥ ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੈ ਦੇਉ ॥੧॥ਰਹਾਉ॥(ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਪੰਚਪਦੇ ੯ ਦੁਤਕੇ ੫, ਅੰਗ ੪੭੯)
9. ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥
ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥(ਮਾਝ ਕੀ ਵਾਰ ਸਲੋਕੁ ਮ: ੧, ਅੰਗ ੧੪੫)
10. ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ॥ ਜਾਇ ਜਗਾਇਨ੍ਹਿ ਬੈਠੇ ਸੁਤੇ ॥ ਚਾਕਰ ਨਹਦਾ ਪਾਇਨ੍ਹਿ ਘਾਉ
॥ ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ ॥
ਜਿਥੈ ਜੀਆਂ ਹੋਸੀ ਸਾਰ ॥ ਨਕਲੀ ਵਢਲੀ ਲਾਇਤਬਾਰ ॥੨॥(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਅੰਗ ੧੨੮੮)
11. ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ ॥
ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੁ ਨ ਪਾਈ ॥੧॥(ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰੁ ੧, ਅੰਗ ੬੫੪)
12. ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ
ਉਬਾਰਿ ॥ (ਰਾਗੁ ਬਿਲਾਵਲ ਸਲੋਕ ਮ: ੩, ਅੰਗ ੮੫੩)
13. ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮ: ੧, ਅੰਗ ੯੪੨)
14. ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥ ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥(ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮ: ੧, ਅੰਗ ੯੪੩)
15. ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥
ਪੂਰਾ ਬੈਰਾਗੀ ਸਹਜਿ ਸੁਭਾਗੀ ਸਚੁ ਨਾਨਕ ਮਨੁ ਮਾਨੰ ॥੮॥੧॥(ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆ ਚਉਤੁਕੀ, ਅੰਗ ੬੩੫)
16. ਸਬਦੁ ਦੀਪਕੁ ਵਰਤੈ ਤਿਹੁ ਲੋਇ ॥ (ਧਨਾਸਰੀ ਮਹਲਾ ੩, ਅੰਗ ੬੬੪)
17. ਏਕਹਿ ਆਵਨ ਫਿਰਿ ਜੋਨਿ ਨ ਆਇਆ ॥(ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮ: ੫, ਪਉੜੀ, ਅੰਗ ੨੫੨)
18. ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥(ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩, ਅੰਗ ੬੭)
19. ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਵਾਏ ॥(ਰਾਗੁ ਗਉੜੀ ਮ: ੪, ਅੰਗ ੩੦੮)
20. ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥(ਜਪੁ, ਅੰਗ ੩)
21. ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥(ਜਪੁ, ਅੰਗ ੮)
22. ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥(ਜਪੁ, ਅੰਗ ੫)
23. ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੇ ਠਾਕੁਰੁ ਸੁਆਮੀ ਸਰਬ ਜੀਆ ਕਾ ਦਾਤਾ ਰੇ ॥(ਸੋਰਠਿ ਮਹਲਾ ੫, ਅੰਗ ੬੧੨)
24. ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥ ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥(ਵਾਰ ਆਸਾ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੪੬੪)
25. ਅਨਤ ਕਲਾ ਹੋਇ ਠਾਕੁਰੁ ਚੜਿਆ ॥(ਮਾਰੂ ਮਹਲਾ ੫, ਅੰਗ ੧੦੮੧)
26. ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥(ਸਾਰਗ ਮਹਲਾ ੫, ਅੰਗ ੧੨੨੬)
27. ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਪਾਠ ਮੇਰੇ ਸਾਥ ਬਾਤ ਕਰਨ ਸਮਾਨ ਹੈ ॥ ਮੇਰੀ ਆਤਮਾ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅਤੇ ਸਰੀਰ ਪੰਥ ਵਿਚ ਹੋਵੇਗਾ
।(ਸਰੂਪ ਦਾਸ ਭੱਲਾ ਦੇ 'ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼' 'ਚੋਂ)

Robe of Honour – History, Tradition and Self-willed Practices

The bestowing of robe of honour is regarded a religious tradition in the Sikh faith. Historically, this holy tradition began in the Guru period. Mention about 'Robe of Honour' (Siropao), in Guru Granth Sahib is made at many places. Scholars have interpreted its meaning according to their individual wisdom. Despite diversity in description the implied meaning is the same, i.e., the full blessing. Says Gurbani:

He dressed me in robes of honor, and blended His servant with Himself; Nanak is revealed in glory throughout the world. | 2 | 29 | 93 |

(Sorath, Fifth Mehl., p. 631)¹

Bestowing of dress is also considered to be a blessing. Bhai Kahn Singh Nabha has explicated thus in *Mahan Kosh*, "Siropao or Siropa (robe of honour), noun, a dress for wearing from head to feet or *Khilat* (bestowing of clothing by the king as a sign of special recognition).

Giani Udham Singh Ji interprets thus, "Siropao means the protection of the head, i.e., the blessing that protects the receiver from head to toe." There is a Siropa in Gurdwara located in the Royal Palace of Nabha State. The Siropa in this Gurdwara was bestowed by Guru Gobind Singh Ji upon Bhai Tiloka and Ram Singh Ji. Besides, there is a turban, a comb alongwith the combed hair, three inches long Kirpan that were bestowed upon Pir Budhu Shah by Guru Kalgidhar Patshah. Along with these three itmes Guru Kalgidhar also blessed Pir Budhu Shah with a Hukamnama. The Gurdwara also possesses many more items related to Guru Sahib and his brave Singhs. According to Sikh history, Bhai Tiloka Ji and Bhai Rama Ji received baptism from Guru Gobind Singh Ji at Dam Dama Sahib, to become Singhs. They were the distinguished and brave Sikhs of the Guru. For the information of readers, a copy of the Hukamnama is given below. The original Hukamnama is kept at Burj Baba Ala Singh at Patiala:

Ik Onkar Satguru Ji.

Sri Guru Ji commands that Bhai Tiloka, Bhai Rama and all Sangat will be protected by the Guru. You come alongwith your men to my presence. I am very pleased with you. Your house is my very own. As soon as you receive the message, start immediately to my presence. Your home is my own home. It is imperative that you start immediately on receiving the Hukam and come alongwith riders. It is must. All my Grace on you. You must come. One dress (clothing, Siropa) is being sent. Keep it.

Bhadon 2 Sammat 53 (1753). [According to Giani Udham Singh Ji the major items in 'Sirpao' are Turban, Scarf, Kirpan and some other weapons, etc., certainly not Saris, Shirts and Suits, etc.]

'Sirpao' is that which is presented to someone by the Sangat in a Gurdwara. Any item presented by an individual cannot be regarded as 'Sirpao'. A 'Sirpao' of the above mentioned items should only be bestowed on a well-deserving person and not on to any self-oriented person, who is faithless. The Siropa should be conferred on a person who has rendered sacrifice for humanity or has done an outstanding service.

The 'Siropa' should not be presented to a person who has no faith in Guru Granth Sahib or is a disciple of some one else and is anti-Panthic. It is an insult to the holiness of 'Siropao' if presented to a political leader simply for political reasons even though he is not prepared to accept the sacred sacrament (Prashad) from Guru's House. It is also an insult and self-wildedness to present Siropa to an apostate and a person bereft of Gurmat or who is opposed to Sikh faith or being delivered at somebody's house. It is ethically inappropriate to say that someone blessed someone with a 'Siropao' because showering of blessing is the sole prerogative of the Guru. A 'Siropa' of Kirpan should only be presented to a Kirpan-wearing person because it is a respected weapon of the Sikh faith. This type of 'Siropa' should only be given by an Amritdhari Sikh and not by a clean shaven person or an uninitiated person who dyes his beard because he is an apostate. The general practice of presenting 'Siropao' to self-willed persons of high positions or politicians is its misuse. It would be acceptable to present a Gursikh 'Gutka' (Small booklet of Gurbani) along with 'Siropao', but it would be blunder to present complete Guru Granth Sahib. Only an abiding Gursikh can decide on the code of presenting 'Siropa' or on the qualifications of receiver. This cannot be left on an ignorant and self-willed person. The criterion for 'Siropa' could not be for favour of wealthiness of a person. It is a blessing of the Guru and is given upon who has done some pious act. In my opinion the above mentioned views are in accordance with Gurmat that we should strictly follow.

Guru Angad Dev Ji established the tradition of 'Siropao' by bestowing it upon his follower Baba Amar Das Ji. Baba Amar Das Ji later became the Third Light of Guru Nanak known as Guru Amar Das Ji. Some so-called writers bereft of Gurbani and devoid of grasp of Sikh philosophy and history wrote cock and bull stories about the 'Siropa' besowed upon Baba Amar Das Ji. One of them is Harnam Das Sehraee, a novelist. He wrote and published his book *Amar Mehma* in 1979 on the 500th Gurburb of Guru Amar Das Ji. The book was written under the patronage of Shiromani Gurdwara Prabandhak Committee, Amritsar. A study of this book reveals the shallow Gurmat knowledge of the writer. He writes: Guru Angad Dev Ji was so much pleased with the untiring service of his follower Baba Amar Das Ji that he used to present a 'Siropao' of turban to him every year. Baba Ji, in his reverential attitude, would tie the new turban over the earlier ones. He never cared for the cleanliness of his hair that led to infestation with lice. Finally, when Guru Angad Dev Ji came to know about this, Baba Ji's head was washed and treated for lice. This self-willed writer has made derogatory remark against the honour of Guru. The same way the so called preachers narrate such imaginary stories from stages.

The entire Gurbani of Guru Granth Sahib while repeatedly emphasizing the recitation of Naam does not ignore physical cleanliness:

After taking your cleansing bath, remember your God in meditation, and your mind and body shall be free of disease.

(Sorat'h, Fifth Mehl., p. 611)²

Kalgidhar Patshah blessed us with a Kangha (comb) for the cleanliness of hair. The instruction is to comb the hair daily. Blessing of Naam and bathing (*ishnan*) are the basic precepts of Sikh faith. Baba Ji could never have ignored these in his life. It was because of these virtues that Guru Angad Dev Ji selected him as his successor. Bhatt scholars have stated this Truth:

O Guru Amar Daas, Your Glorious Virtues are so sublime; Your Praises belong only to You. | 1 | 22 |

(Sawaye Mehl Third., p. 1396)³

Unfortunatley, our Sikh leaders have strated using the piety custom for their political and worldly objectives. The couplet, "You wander from door to door like a dog, unconscious of the Lord's meditation. | 1 |" (Raag Aasaa, Ninth Mehl., p. 411)⁴ perfectly fits these self-willed and subjugated people. Panthic leaders and Jathedars do not leave any stone unturned in making the Panth follow the foot-steps of others. In the procrastinating times of the nation the Panth is under external pressure of depletion of religion, yet it does not bother the so-called leaders. The situation is as stated in Gurbani, "The forest fire has burnt down so much of the grass; how rare are the plants which have remained green (Aasaa, Fifth Mehl., p. 384)"⁵. Our so-called religious impostors have fully adopted flattery as their profession. May the Guru bless them with Gurmat!

The origin of controversy

1. On the orders of Michael O'Dwyer (former Lieutenant-Governor of the Punjab), hundreds of unarmed people were killed in Jallianwala Bagh, Amritsar. The flatterers of the then government bestowed 'Siropao' on him from the Akal Takhat Sahib. It appears, this was the first disgrace inflicted on the Sikh Nation by leaders. Thereafter, no one wanted to remain behind in the rat race. It is worthy of reminding that Udham Singh shot dead this murderer in a big gathering in London. Although Udham Singh was hanged for this act, yet he once again showed how to restore the honour of the nation.

2. Late Sant Fateh Singh, for his personal recognition, went all the way to Calcutta to bestow a 'Siropao' on the editor of a newspaper.

3. Jathedar Santokh Singh of Delhi touched a new limit of sycophancy. With Janta party coming into power, Morarji Desai became the Prime Minister. In 1978, Jathedar Santokh Singh and his colleagues went to the residence of Prime Minister to honour him with a 'Siropao' and they also carried 'Prashad' from Sisganj Gurdwara. However, Desai refused to accept the 'Prasad'. The Jathedar tried to explain the importance of Gurdwara and 'Siropao' and pleaded with him to accept 'Parshad'. This angered the Prime Minister who said, "I have told you once that I do not eat pudding (*halwa*). If it is so important then rub it on my head." The rebuffed Jathedar, on returning along with his colleagues, narrated the above incidence in the Sangat. The Sangat and whole Sikh Nation felt humiliated.

4. Similarly, the head of the Delhi unit of Badal Akali Dal, Sri Hit, honoured the Janta Party leaders during their visit to Gurdwara Sis Ganj, by bestowing of 'Siropao' outside the Gurdwara Sahib. The Sangat raised a hue and cry, but these stubborn politicians never pay any heed.

5. According to the writing of Giani Udham Singh, once some Sikhs, bereft of Gurmat, in their urge to honour a politician organized a religious gathering in a club and placed an attache case with full volume of Guru Granth Sahib on the stage floor where the gathering was seated in chairs. The stage secretary was so called Panthic Leader, S. Tejwant Singh, an important personage of Bhai Vir Singh Saddan, Delhi and the owner of Skipper Construction Company. He was given the contract of reconstruction of the devastated Sri Akal Takhat Sahib by S. Buta Singh, under the supervision of Santa Singh, a Nihang Leader. Because of this he was excommunicated from the Panth. And now, this ousted Sikh, lifting the attache case and pronouncing it as the Granth Sahib, offered it to the politician. Sardar Kapur Singh and Udham Singh raised serious objections. However, they buried the incident in the din of confusion. Such blunders are committed by those whose deity is politics and gathering of wealth through fair or unfair means, rather than the religion.

6. Sikh Students Federation, Youth Akali Dal and some other organizations have had organized special gatherings (Samagams) to bestow 'Siropaos' upon non-Sikh and apostate persons at Gurdwara Bangla Sahib. The young Sikhs are never tired of blaming the old Sikh leadership but they themselves do similar things.

7. The flatterer leaders presented 'Siropaos' to Indira Gandhi and her son, Rajiv, who were responsible for Blue Star Operation, at their residence. This presentation was telecast in Delhi.

8. Buta Singh, who was the Home Minister during Operation Blue Star, and played a leading role in destroying Akal Takhat Sahib and many other Gurdwaras, was also loaded with 'Siropaos'. It is pertinent to note that this Buta Singh has been excommunicated by the Akal Takhat Sahib.

9. At the time of initiating the digging of Sultanpur Lodhi Sarovar (Tank), the Five Beloved Ones are shown in a photograph receiving a 'Siropa' from Iqbal Singh Khera, Walsal, UK. This photograph was published in Des Pardes weekly published from Southall, dated. 9.6.90. Sri Iqbal Singh Khera is clean shaven and is yet bestowing sacred 'Siropao' on Amritdhari Singhs. In such cases, both bestower and receivers are guilty of insulting the 'Siropao'. Says Gurbani: "But by putting on the silk clothes of the faithless cynic, one loses one's honor. |3|" (Bilaaval, Fifth Mehl.; p. 811)⁶. This means that even receiving a silken Siropa from a cynic is disgraceful. It needs to be admitted that the malady is all prevalent. The foreign Gurdwaras try to follow the customs of Indian Gurdwaras. Here also the Management Committees, to receive their goodwill, invite political personages to Gurdwara to bestow with 'Siropaos'. Thus the managers and preachers have degraded the sacred custom to a very low level. It is simply a devastating situation, beyond belief. It is difficult to perceive who started this ritualistic custom? However, it is clear that the whole nation is suffering because of the insulting attitude towards the Guru. The tradition of 'Siropao' has been limitlessly degraded in European and Western Countries. It is thought that India too is in the same boat because such customs are imported here from India. Some examples of mind-wardedness are as follows:

- (a) During the Anand Marriage, the couple is bestowed with a Siropao (holy Rumala) on behalf of Gurdwara. This is irrespective of whether the couple is not Amritdhari or even Kesadhari. The drama is enacted to please friends of both families and to extract maximum donations.

- (b) Even the Sants have started bestowing Siropaos on their own behalf at marriages. In 1991, at a Birmingham Gurdwara Sahib, head of a marriage party from London, bestowed a Siropao on the couple on behalf of a so-called Sant from Southall. Seeing this personally, I was flabbergasted.
- (c) If a person arranges Akhand Path or Langar in Gurdwara, he is also bestowed with a Siropao. Some Gurdwaras give a coconut along with Romala.
- (d) A 'Siropao' of Romala is bestowed at the birth of a child or naming ceremony by Gurdwaras. In some households, money, dress etc., are given under the name of Siropao after serving meals to Singhs. How ridiculous and unjust is to this pious custom?

The Dark Age of Kali Yuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away.

(Raag Majh Salok, First Mehl.; p. 145)⁷

What can we comment on it? The very Sikh organizations that are to carry the Sikh Nation along the Gurmat High-way are going astray themselves. The Shromani Gurdwara Prabandhak Committee and Delhi Gurdwara Prabandhak Committee, who are responsible to enforce Sikh Rehat Maryada, are themselves propagating self-willed customs that mislead the Sikh Nation and are thus knowingly and unknowingly conviving with anti-Panthic conspiracies. At the Darbar Sahib Amritsar, big donor is offered a handsome Siropao. A person, earning through hard labour, and is unable to make a big offering is denied the Siropao. If a Sikh is indifferent towards another Sikh in a historic Gurdwara, then where else can we expect the application of Gurmat precept of equality? It is like prevalence of injustice in the House of God. The rich Malik Bhagos are predominant every where while the hard earning, Lalos, get ignored. Says Gurbani:

It was not gathered without sin, and it does not go along with the dead.

(Aasaa, First Mehl.; p. 417)⁸

The major reason of fights in Gurdwaras is the offerings of black money that is not earned through honest labour.

I pray to preachers and managements of Gurdwaras with folded hands to keep aside personal differences for useless positions but to follow the way of Guru Granth Sahib:

There is One Bani; there is One Guru; there is one Shabad to contemplate.

(Raag Sorath Third Mehl.; p. 646)⁹

And understand the implied meanings of Gurbani and kindly guide the Sangat accordingly.

(Sant Sipahi, September 1992)

1. ਪਹਿਰਿ ਸਿਰਪਾਉ ਸੇਵਕ ਜਨ ਮੇਲੇ ਨਾਨਕ ਪ੍ਰਗਟ ਪਹਾਰੇ ॥੨॥੨੯॥੯੩॥ (ਸੋਰਠਿ ਮਹਲਾ ੫, ਅੰਗ ੬੩੧)
2. ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ॥ (ਸੋਰਠਿ ਮਹਲਾ ੫, ਅੰਗ ੬੧੧)
3. ਭਲੇ ਅਮਰਦਾਸ ਗੁਣ ਤੇਰੇ ਤੇਰੀ ਉਪਮਾ ਤੋਹਿ ਬਨਿ ਆਵੈ ॥੧॥੨੨॥ (ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ ੩, ਅੰਗ ੧੩੯੬)
4. ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ ॥੧॥ (ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯, ਅੰਗ ੪੧੧)
5. ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣ ਜਾਲੇ ਕੋਈ ਹਰਿਆ ਬੂਟੁ ਰਹਿਓ ਰੀ ॥ (ਆਸਾ ਮਹਲਾ ੫, ਅੰਗ ੩੮੪)

6. ਸਾਕਤ ਸਿਰਪਾਉ ਰੇਸਮੀ ਪਹਿਰਤ ਪਤਿ ਖੋਈ ॥੩॥ (ਬਿਲਾਵਲੁ ਮਹਲਾ ੫, ਅੰਗ ੮੧੧)
7. ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥ (ਰਾਗੁ ਮਾਝ ਸਲੋਕੁ ਮ: ੧, ਅੰਗ ੧੪੫)
8. ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਬਿ ਨ ਜਾਈ ॥ (ਆਸਾ ਮਹਲਾ ੧, ਅੰਗ ੪੧੭)
9. ਇਕਾ ਬਾਈ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥ (ਰਾਗੁ ਸੋਰਠਿ ਮ: ੩, ਅੰਗ ੬੪੬)

Why Our Piteous Condition?

Possessor and representative of spirituality and nobility of character, the Khalsa, is now facing a life and death struggle to sustain its distinct religious and social values, and to maintain its olden traditions that have been in vogue. There is no silver lining to hardships, calamities and cruelties that are ever increasing. The nation has become leaderless and ineffective. External and internal enemies are out to undermine the Sikh code of conduct. The brave Sikh Nation is surrounded by darkness of hopelessness in every direction. The structure of Sikh Nation is so much vitiated that one wonders about its future.

It was thought that after the loss of political power of Rajiv Gandhi and his cohorts, the Punjab issue would be resolved and excesses being committed on the Sikh Nation would cease. It was also believed that the newly elected Indian government would restore human rights of Sikhs, and end repressive laws introduced by Rajiv's political party so that the Sikhs could enjoy equal civil rights of citizenship in the Punjab and whole of India. The leaders of Janta party had assured, through lectures and manifestos, to redress the grievances of Sikh Nation. Hoping that the Janta party would dress wounds inflicted upon the Sikhs and help in restoring their honour, the Sikhs extended their full support. The Congress party lost the election due to its misdeeds. The Janta party under the leadership of V.P. Singh has took over the rein of Indian government. The Indian public and the Sikh Nation have breathed a sigh of relief with new hopes.

Glancing at the performance of Janta party, it becomes obvious that only the label is new but the bottle contains the old Rajiv brand liquor inside, meaning that there is no tangible change in the policy. The Sikh youth is still being eliminated through dramas of false encounters by the police and the women are being insulted in police stations. Black cats of the government continue to loot and perpetuate cruelty. The same way, Darbar Sahib, Sri Amritsar is surrounded by C.R.P. who search and insult every pilgrim. This

means that the same way innocents are being tortured and the corrupt policemen are growing fatter through ill-gotten money. V.P. Singh, Devi Lal and other leaders, through false assurances, are especially consoling Sikhs and are advising them to put up with the tyranny silently. There is a huge gap between preaching and practice. The Gurbani quote, "We are good at talking, but our actions are bad." (Siri Raag First Mehl; p. 85)¹, perfectly fits them.

Why a nation with glorious history and rich heritage that prays for well-being of all, is in a miserable condition? The savior of honour of others is now worried about its own honour. Sikhs are treated with suspicion both within India and in other countries. Despite being guiltless and innocent, the entire Sikh Nation has been labeled as 'Terrorist'. There is a great difference between the olden history, the prevalent traditions so far and the current situation. This situation is becoming grave. It is important to review the situation. Let us ponder over this to find a solution.

Hindu religion

Most of us, consider the followers of Hinduism as the root-cause of this problem. It is not correct to blame one and all, but the partisan and narrow minded Arya Samajists cannot be ignored. In this respect, it would suffice to quote from the report of Mr. D. Patpy, Head of Vigilance Department, dated August 1901, during the British rule. He writes:

Followers of Hinduism have always viewed the Sikh faith with hateful eyes, because its Gurus successfully and vigorously opposed Braminical untouchability. Because of this the Hindus have always tried to stop the Sikh boys from getting initiated with Amrit of double-edged sword and dissuade maximum number of Sikhs from the Sikh beliefs. Hinduism has already swallowed the strong Buddhism and now it has created cracks in many beliefs of Sikhism.

There is no denying the fact that a major portion of the Sikh Nation has descended from the Hindus. Consequently, the influence of Hindu rituals has been persisting dominantly among the believers of Sikh faith. The Sikh faith was a sort of religious war (Jehad) against the idol worship, meaningless rituals, untouchability and caste-system of Hindus. The same way the Sikh Gurus exposed many Islamic superstitions to provide righteous directions. Therefore, neither Hindus nor Muslims welcomed the new righteous Sikh faith. Gurdwara reform and Akali movements were initiated to end the increasing dominance of Hinduism. Later these movements became political which got rid the country of foreign British rule. It is worth recalling that once the walkway periphery of Darbar Sahib was full of Hindu idols. Bhai Kahn Singh Nabha, Prof. Gurmukh Singh, Giani Ditt Singh and others freed the Sikh Nation from these idols through strong movements. However, the Hinduism has not accepted its defeat and is still continueing its attacks to swallow the Sikh faith.

In 1947, India became independent. The Hindu majority became the rulers. They proved to be staunchly communal with a secrete mission to create a pure Hindu State, and started projecting minorities, particularly the Sikhs as professional criminals and started to malign them. Similarly, they termed Muslims as traitors and Pakistanies and started discrediting them. According to Mr Jinnah, every Hindu of the Congress, however he may appear to be coarse clothed nationalist, yet in his core he remains a staunch communal Hindu. This has proved to be 100 percent correct. Surprisingly, a

Sikh may die defending the country but the moment he asks for more religious freedom he is downgraded by branding a Keshdhari Hindu.

The Sikh Nation cannot forget the holocaust of 1984. This Sikh massacre was fully backed by the staunch-communal Hindu ministers of the Indian Government. The murderers are roaming around freely. No one has been brought to justice in the courts. What could be the worse misuse of power than this? This staunch Hinduistic and communal policy will disintegrate the country. This was the description of Hindus and Hindu government. Let us now have introspection.

Performance of Sikh political leaders

In the words of Sant Baba Jarnail Singh Ji: "Khalsa Ji! Had we not entirely believed the Panth killer and Hindu oriented Sikh leaders and had we understood the principled truth and uniqueness of the Khalsa Panth, in 1947, we too could have established the Khalsa Raj and we too could have been counted among the free and independent nations of the world." He quoted the example of Surjit Singh Barnala, among Sikh leaders, to elucidate his view point: "I have already narrated once or twice openly that recently, in the presence of Akali Jathedars and lesser leaders in Samundri Hall, Surjit Singh Barnala arrogantly and openly stated, 'What concern is Panth? Panth would follow as we wish. It is our prerogative to take political decisions and make agreements. Whatever we shall decide, the Panth has to accept. If some individuals or groups raise voice of dissension, we shall bring them around by showering some recognition on them. Should they still persist, we shall just ignore them.'" From time to time, Sant Baba Bhindranwale used to expose the misdeeds of selfishness and haughtiness of such Panthic leaders, for the general information of Sikh masses.

Alas! Sant Ji had lived to lead the Panth on righteous path.

Role of militant Sikh leaders

Surpassing Sant Baba Bhindranwale, while they hold Indira Gandhi and her cortege responsible for inflicting disgrace to the nation and religious places, they also regard older Sikh leaders as a spent-up force who should either retire or be got rid of through the bullet. Mistakenly, some wiser Sikh leaders have been shot dead. No body knows who else are in the waiting list of death. This is a wrong trend. Because of this trend the Sikh Nation is becoming prone to internal fights. Accepted that the older Sikh leaders have brought disgrace to the nation but what the five young-militant leaders are doing? To satisfy their ego and to outshine their leadership, they are ruthlessly killing their own brethrens taking them as opponents and labeling them as traitors. With 30 years experience in journalism, Rajinder Singh Bhatia, Editor, *Kaumi Ekta* newspaper, writes:

Is this not a great misfortune for the nation that its leadership in 1928 was in the hands of well-read leaders such as Bar at Law, but in 1968-88 it has come in the hands of totally illiterate, religious singers, bards and Sadhs. My intention is not to under-rate a singer of Divine eulogy, or righteous persons, but I mean that they are ignorant of politics. I feel that the youth could be responsible for the present degradation but the Tohra and Company is more to be blamed.

There is no doubt that the Sikh leadership committed serious blunders that brought disgrace to the Sikh Nation. Who brought this leadership to the fore-front? The obvious

reply is that it is we, i.e., the Sikh Nation. Thus, whereas the moral values of Sikh leaders have fallen, the Sikh Nation, too, has forgotten its glorious past history. Our ancestors (grandfathers and great grandfathers) lived according to Gurbani precepts and hence created a glorious history. On the other hand, we are neglecting Guru's teachings and adopting Brahminical rituals, and are being led astray and falling in a pit of disgrace. The Tenth Master commanded:

*So long as The Khalsa maintains distinction,
I shall bestow all the glory.
However, no sooner they adopt Brahminic rituals,
I shall have no more faith in them.*

(Sarab Loh Granth)²

Thus the Satguru has commanded us to keep unique identity, but we consider Brahminical rituals as means of success and salvation. In this way we shall be devoid of kindness of Guru's Divine Glory:

*Worship of Timeless Being,
Knowledge through Shabad,
Holy sight of The Khalsa.*³

These three precepts are the pillars of ever-rising Khalsa spirit, but we have turned away from these to adopt:

*Worship of wealth,
Enlightenment through idol.*⁴

We take pride in mixing with persons of other faiths. Says Kabir, "Kabeer, what can the True Guru do, when His Sikhs are at fault?" (Salok Kabeer Ji, p. 1372)⁵. The command of the Guru is:

*Those who fall at the feet of a stone god
- their work is wasted in vain. | 1 |*

(Raag Bhairao Fifth Mehl; p. 1160)⁶

The Guru has commanded his followers, the disciples of the Shabad: "The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple (Raag Ramkali Sidh Dosat First Mehl; p. 943)"⁷. Instead of contemplating on the Shabad the followers of Gurus have started worshipping imaginary pictures. They have started imagining the four legs of seat (*Peerha Sahib*) of Guru Granth Sahib—the embodiment of Divine virtues, as Guru's feet which they faithfully press and massage, and some even go to the extent of tying *Rakharis* (a sacred string to depict love of brother and sister). Our priests are also sailing in the same boat. What direction can they provide to the nation? An ordinary person gets confused with their behaviour. The Shromani Gurdwara Prabandhak Committee has also got photos printed which are being sold. They have also permitted filming in the Darbar Sahib complex, in spite of the command of Guru Gobind Singh Ji: "Leave aside mimicry, miraculous actions and misdeeds, The Devotees of the Lord feel ashamed even to mention these malpractices. (14) (Bachittar Natak, Dasam Granth, p. 54)"⁸. Let the readers judge for themselves; if the fence instead of protecting starts damaging the crop, then who can save it? Here are the words of one of the Five Beloved Ones, while receiving the Gurdwara keys (during Gurdwara Sudhar movement), "We have dislodged the Mahants, but those replacing them will not be dislodged by any one." How prophetic were these words. After

election, the members of Shromani Gurdwara Prabandhak Committee or managers are in the forefront in undermining Gur Maryada.

The real objective of constructing Gurdwaras seems to have disappeared. The fountain heads of peace and worship are drying up due to our misdeeds. Every aspect is viewed with political objective. Gurdwara Granthis (priests) are appointed on selfish interests and political considerations. The Akali Dal is a political party, but the President of Shromani Gurdwara Prabandhak Committee is always in obligation to the party president. The Gurdwara management should be above groupism, but it is not happening. Consequently, the nation is suffering.

According to, "The chosen ones, the self-elect, are accepted and approved (Japuji, p. 3)"⁹, the Five hold the highest position in Guru's jurisdictions. In the presence of Guru Granth Sahib, they are the embodiment of Guru but we have defamed this great tradition. In a photo published in *Des Pardes*, issue No. 1095, Page 35, the Five Piaras who inaugurated the digging of Sarovar (pool) at Sultanpur, are shown receiving 'Siropao' from a clean shaven person, Iqbal Singh Khera. A clean shaven-person could be rich and influential, but cannot be regarded a Sikh without the stamp of Guru in the form of full grown hair. It appears that neither the bestower (Iqbal Singh Khera) of 'Siropao' nor the recipient so-called Five Beloved Ones, are aware of the historic importance of 'Siropao'. Uncaring about the basic precept and to satisfy their egoistic urge, they got the photo published in the newspaper. 'Siropao' can be bestowed by an abiding Gursikh upon a faithful abiding Sikh on behalf of Gurdwara. How one can explain to these wayward persons of the Dark Age? Similarly, in Daenhog city of Holand, a Kesadhari under the pretence of being a Sikh prepares Amrit with Kirpan all by himself to initiate people. He does not consider it necessary to have the Five Beloved Ones. The innocent and simple people are being exploited through a web of Maya. Such pseudo-specialists are greatly damaging the Sikh Nation.

The contagion of caste system is the gift from Hinduism. This disease has fully infected us. The Tenth Master having prepared the Amrit bowl himself administrated it to all irrespective of caste. Demolishing the walls between high and low the precepts of Sangat and Pangat (sitting down for eating together without any distinction) were ushered in. What to talk of others, our leaders are making fun of our basic precepts. Caste and community are the foremost considerations during marriages between boys and girls. It does not stop here, during Anand Karj ceremony, there is no end to performing of Brahminical rituals. Still at the end, the Granthi pronounces in the Ardas that the Anand Karj ceremony had been performed according to full Gur-Maryada (Religious rites of Sikh faith). How blatantly we would have been uttering false statements in the Holy presence of Guru Granth Sahib.

Offerings in worship

We have made religion a business activity. There is bargain for performing Kirtan, Akhand Path, etc. It is often observed that the singer concentrates less on Gurbani-Kirtan but more on the money being placed on the harmonium. It is the play of "They beat the drums for the sake of bread (Vaar Asa First Mehl.; p. 465)"¹⁰. Some fake Sadhs, take advantage of the suffering masses by providing Gur-Mantar charms and threads, as all cures in lieu of large sums of money. Gurbani addresses them thus:

Cursed are the lives of those who read and write the Lord's Name to sell it.

(Raag Sarang Shalok, First Mehl; p. 1245)¹¹

There is a virtual flood of pretending Sadhs. The Sikh faith lays emphasis on good deeds. However, we are forsaking Gurmat, and following Brahminical ritualism. Guru Sahibs taught us to contemplate on the Shabad as the way to good living. We must keep away from the fake Sadhs. Instead of blaming Hinduism, Indian government and leaders, the Nation should take responsibility. Let us renounce Brahminical rituals and abide faithfully by Guru's teachings.

(Des Pardes, November 1990)

੧. ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ ॥
੨. (ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਅੰਗ ੮੫)
੩. ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ॥ ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
੪. ਪੂਜਾ ਅਕਾਲ ਕੀ । ਪਰਚਾ ਸਬਦ ਕਾ । ਦੀਦਾਰ ਖਾਲਸੇ ਕਾ ।
੫. ਪੂਜਾ ਪੈਸੇ ਕੀ । ਪਰਚਾ ਮੂਰਤੀ ਕਾ ।
੬. ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੂਕ ॥ (ਸਲੋਕ ਕਬੀਰ ਜੀ, ਅੰਗ ੧੩੭੨)
੭. ਜੋ ਪਾਥਰ ਕਉ ਕਹਤੇ ਦੇਵ ॥ ਤਾ ਕੀ ਬਿਰਥਾ ਹੋਵੈ ਸੇਵ ॥ (ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੫, ਅੰਗ ੧੧੬੦)
੮. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥
੯. (ਰਾਗੁ ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮਹਲਾ ੧, ਅੰਗ ੯੪੩)
੧੦. ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ ॥ ਪ੍ਰਭ ਲੋਗਨ ਕਹ ਆਵਤ ਲਾਜਾ ॥੧੪॥ (ਬਚਿਤ੍ਰ ਨਾਟਕ, ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੪)
੧੧. ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥
੧੨. (ਜਪੁ, ਅੰਗ ੩)
੧੩. ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ ॥
੧੪. (ਆਸਾ ਕੀ ਵਾਰ ਮ: ੧, ਅੰਗ ੪੬੫)
੧੫. ਧ੍ਰਿਗੁ ਤਿਨਾ ਕਾ ਜੀਵਿਆ ਜਿ ਲਿਖਿ ਲਿਖਿ ਵੇਚਹਿ ਨਾਉ ॥ (ਰਾਗੁ ਸਾਰੰਗ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੧੨੪੫)

Doubts and Misconceptions

*The Qazi tells lies and eats filth;
the Brahmin kills and then takes cleansing baths.
The Yogi is blind, and does not know the Way.
The three of them devise their own destruction. | 2 |*

(Dhanaasaree, First Mehl.; p. 662)¹

Such is the glimpse of Indian spiritual wretchedness, portrayed by Guru Nanak Sahib, through the Bani of Almighty. At the time of Guru's birth, Brahmins were looting the suffering masses by entangling them in the wicked network of doubts, confusions and meaningless rituals. On the other hand, the pretender followers of Islam were tying the humanity in strong chains of Islamic Shariat Laws. Yogies were busy alluring the people through their clever tricks. The main objective of the faith is to inculcate moral and ethical values which were lacking in the people. Proclaimed Guru Nanak, "Truth is higher than everything; but higher still is truthful living. | 5 | (Siree Raag, First Mehl.; p. 62)² and presented a new precept before the world.

*With the roar of the lion in the forest the flocks of escaping deer now cannot have endurance...
Gurmukh (Guru Nanak) has emerged in this kaliyug, the dark age.*

(Bhai Gurdas Ji, Vaar 1, Pauri 27)³

This flabbergasted the Pandits and Maulvis alike and led to unrest and utter chaos in their strongholds. To cover their misdeeds, they even called Guru Nanak a devil and person gone astray. The Fifth Guru was made to sit on hot iron plate, burning hot sand was poured on his head and he was tortured in a cauldron of boiling water. Guru Teg

Bahadur Sahib (the ninth Nanak) had to sacrifice for upholding the banner of the Truth. The Tenth Guru, Guru Gobind Singh Ji sacrificed his entire family, including himself and his countless brave fighters. The sapling of Sikhi was irrigated with blood. Sikhs were blessed with Ambrosial Nectar (Amrit) and were made immortal beings. The Sikhs were attached to the Word Guru, Guru Garanth Sahib and advised to shun worship of individuals. We have invaluable treasure in the form of Guru Granth Sahib. The teachings of Gurbani are true for all times to come. The Divine revealed teachings of Gurbani are potent enough to lead us to full enlightenment. Gurbani can enlighten our spiritual path. Sikhi is monotheistic and not a blind faith. It firmly upholds the knowledgeable mystic experience attained thorough purity of thought and practice of Naam. This is not a ritualistic faith. Practice dominates in Sikhi, e.g.,

After careful deliberation, the thoughtful person takes a step.

Forsaking duality, he becomes a devotee of the Formless Lord.

(Dhanaasaree, First Mehl, Second House, Ashtapadees:, p. 685)⁴

A Gursikh shapes his character through sublime thoughts. A person without knowledge is blind. Unfortunately, despite the complete foundation of priceless treasure of Guru Granth Sahib on the full Truth, all aspects of Sikhi are in the grip of Brahminical ritualism. Such is the outcome, because the history was composed by staunch Hindus or Muslims. These anti-Sikhi people wrote literature that caused confusion in Gurmat philosophy. Guru Nanak Dev Ji and his nine successor Gurus, in the light of bright Divine revelations, led numerous persons on the Highway of Gurmat. However, Brahminism is like the phoenix bird that attains rejuvenation after burning its old body in the fire. Following the end of Sikh Misl rule it overpowered the Sikhi tree by its termite like attack on its roots. The wicked scholars, gathered many writings of their choice and propagated them as writings of famous Sikhs in the form of Rehatnamas instructed by Guru Gobind Singh Ji.

Even before the time of Rehatnamas, during the time of Guru Arjan Dev Ji, an emergency arose in the form of mixing of fake Bani with authenticated Gurbani. However, the Guru compiled Adi Sri Guru Granth Sahib under personal supervision to ward off this risk. These codes of living (Rehatnamas) have cast many doubts about Gurmat philosophy. There are many self-contradictory mentions in these Rehatnamaa that also contradict Gurbani of Guru Granth Sahib. For example, in the Rehatnama of Bhai Nand Lal Ji is mentioned, "...and at the time of Sharads, prepare thirty six varieties of food. After preparation of food, invite Khalsa to recite Anand Bani and after reciting Anand perform prayer (Ardas). Serve the food to Sikhs, then the offering shall be acknowledged and reach the beneficiary ancestors."

However Kabir Ji states the truth:

He does not honor his ancestors while they are alive, but he holds feasts in their honor after they have died.

Tell me, how can his poor ancestors receive what the crows and the dogs have eaten up? | 1 |

(Raag Gauree Bairaagan, Kabeer Jee:, p. 332)⁵

According to the above quote, Gurbani does not allow Sharadh ritual. We should perform all our ceremonies according to Gurbani. The Gurus have rejected Braminism and Brahminical ritualism.

O Nanak, in the world hereafter, that alone is received, which one gives to the needy from his own earnings and labor. | 1 |

And:

*He came and he went, and now, even his name has died.
After he left, food was offered on leaves, and the birds were called to come and eat.
O Nanak, the self-willed manmukhs love the darkness.
Without the Guru, the world is drowning. | 2 |*

(Vaar Majh, First Mehl; p. 138)⁷

Gurbani condemns *Sharadh* (ritual of feeding the priests for the ancestors), *Pind* (offering of funeral barley cakes to the deceased relatives), *Patal* (ritual donating of food in the belief that it would satisfy the hunger of departed soul), worship of individuals, and rituals related to fastings, and birth and death. It does not behove to replace Brahmins by Sikhs for feeding ritualistic meals. The same Rehatnama further states, "Do not trust a woman. Do not disclose your innermost intention to a woman."

However, the revolutionary Guru Nanak recognized the high position of women and loudly proclaimed:

So why call her bad? From her, kings are born.

(Vaar Aasa First Mehl; p. 473)⁸

A woman has been respected by calling her a 'Better-half' of man:

*If circumcision makes one a Muslim, then what about a woman?
She is the other half of a man's body, and she does not leave him, so he remains a Hindu. | 3 |*

(Aasaa Kabeer Jee, p. 477)⁹

The equilibrium of household is maintained by the co-operation of man and woman. The women have equality with the men both socially and religiously.

The Rehatnama of Bhai Prahalad Singh, begins with, "It was ordained to Prahalad Singh that Brahmin caste is supreme." Contrary to this, Gurbani condemns caste system and pronounces in accordance with Guru's command:

*If you are indeed a Brahmin, born of a Brahmin mother,
then why didn't you come by some other way? | 2 |
How is it that you are a Brahmin, and I am of a low social status?
How is it that I am formed of blood, and you are made of milk? | 3 |*

(Gauree, Kabeer Jee; p. 324)¹⁰

Similarly, the Rehatnama of Bhai Daya Singh begins as, "The Tenth Master was in Anandpur Sahib. Daya Singh Ji posed the question, "O' Lord! Bless us with Rehatnama, that may bestow us liberation."

Reply: "When the goddess appeared and the five beloveds were attentive then came all the gods. The Keshas were given by Chandi Ji, while Hanuman Ji gave the Kachhera."

Liberation is not achieved by mere hearing. Gurbani proclaims:

*All the living beings of the world behold the True Guru.
One is not liberated by merely seeing Him, unless one contemplates the Word of His Shabad.*

(Salok, Third Mehl; p. 594)¹¹

The Satguru has emphasized the importance of knowledge of contemplation on Shabad with attention. To perfect us in this technique stress is laid on Gurbani-Guru Shabad. It is ridiculously planned joke to say that *Keshas* were a gift from goddess and *Kachhera* from Hanuman. It is undeniable fact that hair forms an integral part of human

body. The new born has hair on head. Countless hair keeps the body alert. The Guru has given the example of:

The Gurmukh meditates on the Lord with every hair of his body.

(Ramkali First Mehl; p. 941)¹²

Thus, it has been clarified, that the hair are responsible to ingress Naam-Amrit, instead of just air, for nourishing the body.

If these Rehatnamas were the commands of Guru then there would have been no misgivings and contradictions as we do not find any in Gurbani. Guru Sahib would have issued these instructions under his own name, rather than releasing them through Sikhs. These Rehatnamas are full of Gurmat contradictions. It is an attempt to ridicule Guru's blessing—the Kakkaars. It is an effort to introduce the worship of goddess and Hanuman. However, Guru Gobind Singh Ji clearly ordained:

He the Khalsa meditates on the Ever-radiant Light, day and night, and rejects all else but the one Lord from the mind.

(Swaiyya Patshahi 10)¹³

The blind, ignorant, self-willed manmukhs forsake their Lord and Master, and dwell on His slave Maya.

(Raag Bhairao, Fifth Mehl, Chaupadas, Second House, p. 1138)¹⁴

The angelic beings, goddesses and gods are deluded by doubt.

(Gauri Bawan Akhree Fifth Mehl: Pauree; p. 258)¹⁵

The Transcendent Lord, the Supreme Lord God, is infinite. | 1 | ...

The goddesses do not know His mystery.

(Raamkalee, Fifth Mehl; p. 894)¹⁶

One who worships the Great Goddess Maya

will be reincarnated as a woman, and not a man. | 3 |

You are called the Primal Goddess.

At the time of liberation, where will you hide then? | 4 |

(Bhagat Namdev Ji Gond; p. 874)¹⁷

To term *Keshas* as *Kakkaar* is also wrong. *Keshas* are an integral part of human body. Hence, for protecting the hair Dastar or Keski could be a Kakkaar. A Sikh is rendered apostate by cutting hair. An apostate Sikh has to be re-baptised by the Five Beloved Ones. A Singh is only exonerated after undergoing the assigned punishment. However, a lapse in the five external Kakkaars is pardonable through prayer. The easy going and clever people have decreased one Kakkaar by replacing Keski with *Keshas*. The author of *Prem Somarg Granth* in the vein of 'Sri Dasam Granth' has added 'Patshahi Dasveen' to his own writing so as to attribute it to the Tenth Master. On the basis of such Rehatnamas and manuscripts, the acknowledged scholars such as Bhai Santokh Singh Ji, Giani Gian Singh Ji and Bhai Rattan Singh Bhangu of nineteenth century, affirmed so in Sikh history and Rehat Maryada (code of living). This adds to misgivings and calls for dispassionate research.

These days, the director of Chalda Vaheer, the Sixth Takhat, Baba Santa Singh, has issued a Hukamnama for the observance of Maryada in Sri Hazoor Sahib as per Guru's Command. The clauses 12, 13, 16 and 17 of this Hukamnama are especially noteworthy:

12. The Shahidi Deg (made from Cannabis) is essential at the Bhog ceremony. This Maryada was introduced by Sri Guru Hargobind Sahib, the Lord of Miri-Piri (worldliness and spirituality). 'Sardae' cannot be used for Bhog (offering in a prayer) but only the Shahidi Deg which essentially has 'Sukh-Nidhan' (Cannabis or Bhang) as the essential ingredient.

13. The placing of coconut and pitcher of water during Akhand Path is appropriate according to Gurmat.

16. To put mark of Sandal wood and offering of perfumes to weapons is in order.

17. Applying a mark of blood of goat is in order. The goat should be killed with one stroke (Jhatka) at an appropriate place. The attendant should bring arrows from inside and apply blood mark on weapons.

Dr Jeet Singh Seetal has written about Nihangs in Singh Sabha Patrika, July, 1980:

“The true spirit and practice of Rehat Maryada was adopted by the dear army (Nihangs) of Guru like a rosary in the neck. They continue to practice till date.”

However, the Nihang Baba Santa Singh has stuck to this Sikh Maryada as compulsion of his palate so that they continue enjoying the taste of Cannabis (Bhang) and meat.

Here is what Gurbani proclaims:

Kabeer, those mortals who consume marijuana, fish and wine

- no matter what pilgrimages, fasts and rituals they follow, they will all go to hell. | 233 |

(Salok Kabeer Jee, p. 1377)¹⁸

This quote rejects the Rehat Maryada of Nihangs. In addition, they cunningly, have not desisted from misusing the name of a Great Warrior like Guru Hargobind Ji for their selfish motive. The same way applying a mark of blood of sacrificed goat is cowardice. Sikhi was founded on the precept of:

Be kind to all beings-this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity.

(Baarah Maahaa ~ The Twelve Months: Maajh, Fifth Mehl, Fourth House, p. 136)¹⁹

These days Sants are much talked about. While the spiritual Mahapursh are worthy of respect, but the fake Sants are gaining dominance. Almost everyday, worldly pleasure seeker gentlemen in long robes disembark from aeroplanes in the UK. With their gullible tongues, they enchant the people; they are experts in extracting large amounts in offerings. They mislead the simpleton people through their attending disciples. They are selling Amrit of water to suffering people by blowing into water. They are preaching and collecting lot of Pound currency in the name of running free Kitchen. For the sake of personal well being, people are showering their hard earnings blindly with which these fake Sants are erecting palatial buildings with two flags unfurled on them. With ever increasing zeal for their recognition and exploitation through deceit, they teach absolute obedience and obeisance to the suffering masses. The followers bow to an empty chair as mark of seat of ‘Sant’ kept along side Guru Granth Sahib while the Gurus have strictly prohibited personal and idol worship. Only the Five Beloved Ones, in the presence of Sri Guru Granth Sahib, can administer Amrit. However, these fearfree, mind-warded and obstinate ‘Sants’ are misleading the ignorant and gullible masses. The ‘Sudhar Movements’ in Sikhi were started to ameliorate these malpractices. Baba Dyal Ji and Baba Ram Singh Ji led Sikhs during hard times of the Panth to revive Sikh traditions. However, the selfish Sikhs, obscured their teachings for their personal gain.

In the vein of Brahminical ritualism, the Yogic faith is also sounding its alarm bell for the Sikh Faith.

Guru Nanak, wrote ‘Sidh Gost’ to clearly delineate the fundamental principles of pure Yoga faith from the Sikh faith and to prevail upon Yogies to take up Naam Simran.

However, in present times, the entry of Yogic faith into Sikhi is getting accepted. There are irreconcilable differences between the two faiths:

You may perform exercises of inner purification, and fire up the furnace of the Kundalini, inhaling and exhaling and holding the breath.

Without the True Guru, you will not understand; deluded by doubt, you shall drown and die.

The spiritually blind are filled with filth and pollution; they may wash, but the filth within shall never depart.

Without the Naam, the Name of the Lord, all their actions are useless, like the magician who deceives through illusions. | 1 |

(Prabhaatee, First Mehl, p. 1343)²⁰

Sikhi is unique faith. Yogic postures are good for maintaining physical health, but cannot lead to union with God through Tuyangam vein (Kundalini). Divine realization is possible thorough Naam recitation with every breath and with union of mind with the word (Shabad). Yogic exercises are only jugglery. Sikhs have been blessed with the code of living of Sant-Sipahi by the Gurus who had gone through countless hardships and sacrifices. Let us, shun these acts of jugglery and ritualism and endeavour to become real Gursikhs.

The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector.

In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises; contemplating Him in meditation, even for an instant, one is saved. | 1 |

(Soohee, Fifth Mehl, p. 747)²¹

And:

The karma of good actions, the Dharma of righteous living, religious rituals, fasts and worship - practice these, but do not know any other than the Supreme Lord God. | 2 |

(Gauree, Fifth Mehl, p. 199)²²

(Des Pardes, 23.9.1983)

1. ਕਾਦੀ ਕੁਤੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥ ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥੨॥
(ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਅੰਗ ੬੬੨)
2. ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧, ਅੰਗ ੬੨)
3. ਸਿੰਘ ਬੁਕੇ ਮਿਰਗਾਵਲੀ ਭੰਨੀ ਜਾਏ ਨ ਧੀਰ ਧਰੋਆ ॥... ਗੁਰਮੁਖ ਕਲਿ ਵਿਚ ਪਰਗਟ ਹੋਆ ॥੨੭॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧, ਪਉੜੀ ੨੭)
4. ਰਖਿ ਰਖਿ ਚਰਨ ਧਰੇ ਵੀਚਾਰੀ ॥ ਦੁਬਿਧਾ ਛੋਡਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥ (ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ਅਸਟਪਦੀਆ, ਅੰਗ ੬੮੫)
5. ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੂਏਂ ਸਿਰਾਧ ਕਰਾਹੀ ॥ ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਊਆ ਕੂਕਰ ਖਾਹੀ ॥੧॥ (ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਕਬੀਰ ਜੀ, ਅੰਗ ੩੩੨)
6. ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥੧॥ (ਵਾਰ ਆਸਾ ਸਲੋਕੁ ਮ: ੧, ਅੰਗ ੪੭੨)
7. ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ ॥ ਪਿਛੈ ਪਤਲਿ ਸਦਿਹੁ ਕਾਵ ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ ॥ ਬਾਝੁ ਗੁਰੁ ਡੁਬਾ ਸੰਸਾਰੁ ॥੨॥ (ਵਾਰ ਮਾਝ, ਮ: ੧, ਅੰਗ ੧੩੮)
8. ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ (ਵਾਰ ਆਸਾ ਮ: ੧, ਅੰਗ ੪੭੩)
9. ਸੁੰਨਤਿ ਕੀਏ ਤੁਰਕੁ ਜੇ ਹੋਇਗਾ ਅਉਰਤ ਕਾ ਕਿਆ ਕਰੀਐ ॥ ਅਰਧ ਸਰੀਰੀ ਨਾਰਿ ਨ ਛੋਡੈ ਤਾ ਤੇ ਹਿੰਦੂ ਹੀ ਰਹੀਐ ॥੩॥
(ਆਸਾ ਕਬੀਰ ਜੀ, ਅੰਗ ੪੭੭)

10. ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣ ਬ੍ਰਹਮਣੀ ਜਾਇਆ ॥ ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ ॥੨॥ ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦ ॥ ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧ ॥੩॥ (ਗਉੜੀ ਕਬੀਰ ਜੀ, ਅੰਗ ੩੨੪)
11. ਸਤਿਗੁਰ ਨੇ ਸਭੁ ਕੇ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥ ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥ (ਸਲੋਕ ਮ: ੩, ਅੰਗ ੫੯੪)
12. ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅੰਗ ੯੪੧)
13. ਜਾਗਤਿ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥ (ਸਵੈਯਾ ਪਾ: ੧੦)
14. ਠਾਕੁਰੁ ਛੋਡਿ ਦਾਸੀ ਕਉ ਸਿਮਰਹਿ ਮਨਮੁਖ ਅੰਧ ਅਗਿਆਨਾ ॥ (ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨, ਅੰਗ ੧੧੩੮)
15. ਭਰਮੇ ਸੁਰਿ ਨਰ ਦੇਵੀ ਦੇਵਾ ॥ (ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ ੫, ਪਉੜੀ, ਅੰਗ ੨੫੮)
16. ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮ ਬੇਅੰਤੁ ॥੧॥ ...ਦੇਵੀਆ ਨਹੀ ਜਾਨੈ ਮਰਮ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੫, ਅੰਗ ੮੯੪)
17. ਮਹਾ ਮਾਈ ਕੀ ਪੂਜਾ ਕਰੈ ॥ ਨਰ ਸੈ ਨਾਰਿ ਹੋਇ ਅਉਤਰੈ ॥੩॥ ਤੂ ਕਹੀਅਤ ਹੀ ਆਦਿ ਭਵਾਨੀ ॥ ਮੁਕਤਿ ਕੀ ਬਰੀਆ ਕਹਾ ਛਪਾਨੀ ॥੪॥ (ਗੋਂਡ ਨਾਮ ਦੇਵ ਜੀ, ਅੰਗ ੮੭੪)
18. ਕਬੀਰ ਭਾਂਗ ਮਾਛਲੀ ਸੁਰਾ ਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਂਹਿ ॥ ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲਿ ਜਾਂਹਿ ॥੨੩੩॥ (ਸਲੋਕ ਕਬੀਰ ਜੀ, ਅੰਗ ੧੩੭੭)
19. ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥ (ਬਾਰਹ ਮਾਹਾ ਮਾਂਝ ਮਹਲਾ ੫ ਘਰੁ ੪, ਅੰਗ ੧੩੬)
20. ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ ਰੇਚਕ ਪੂਰਕ ਕੁੰਭ ਕਰੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਛੁ ਸੋਝੀ ਨਾਹੀ ਭਰਮੇ ਭੂਲਾ ਬੁਝਿ ਮਰੈ ॥ ਅੰਧਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵੈ ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ ਨ ਲਹੈ ॥ ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ ਭੁਲੈ ॥੧॥ (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਅੰਗ ੧੩੪੩)
21. ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ ॥ ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ ॥੧॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੪੭)
22. ਕਰਮ ਧਰਮ ਨੇਮ ਬੁਤ ਪੂਜਾ ॥ ਪਾਰਬ੍ਰਹਮ ਬਿਨੁ ਜਾਨੁ ਨ ਦੂਜਾ ॥੨॥ (ਗਉੜੀ ਮਹਲਾ ੫, ਅੰਗ ੧੯੯)

Mannuism and Dalits

The *Des Pardes* issue No. 1215/16 and its contemporary newspapers carried advertisements about protest marches against cruelty towards the socially excluded low castes. These advertisements also contained some heart-rending news of cruelties inflicted on the Dalits. Every lover of humanity and God must have been shaken after reading this news. Such hair-raising happenings are common occurrence in India but it is perplexing that the Indian government is least bothered. It is shameful for the Indian society where social evils such as caste system and un-touchability are prevalent. It is disgrace on mankind to reprove and hate human beings as low caste or untouchable.

“Ye recognize all human race as one (Dasam Granth, Patshahi 10).”¹ Such is the Eternal Truth! However ‘Manuvad’, the Brahminical Faith is not prepared to accept this Divine Truth!

Guru Nanak let out his cry at the sight of cruelty towards Indians and chided the Eternal Being:

There was so much slaughter that the people screamed. Didn't You feel compassion, Lord? | 1 |
(Aasaa, First Mehl.; p. 360)²

Is it any lesser affliction on the victims of Mannuism these days? Surely the noble souls must have cried in sympathy against the unparalleled cruelty. In my own humble way, I am trying to share the pain of low caste brethrens with body and mind by writing these few lines and sharing my thoughts with readers.

It is the pronounced truth of Mannuism or Brahminical faith to perpetuate the everlasting inequality caused through birth. Such is the foundation of its social system. This worldly system is not in tune with the Universal Fatherhood of God, and is the creator of inequality based on caste system. It may not be an exaggeration to say that this outcome is the essence of all holy books of the Hindus.

The author of *Caste system or Beginning of Inequality in Society (Why Reservation?)* M.K. Vir M.A. writes on page 2:

It is an acknowledged fact that the original inhabitants of India were Drawars alone. The entry of Aryans created divisions among the Drawars. The scheduled castes, scheduled tribes and backward classes were all Drawars.

He writes further on Page 6:

When the Aryans came to India, they were divided into three castes: 1. Heads of tribes and their fighter Khatri were considered most superior and commanders of tribes. 2. Next class was the Brahmins. Their duty was religious worship and conduct of Aarti (worship with oil lamps). 3. Vaesh used to graze animals. They were known as cattle grazers. Some of them were engaged in business. They did not include untouchables who originated later.

Pandit Jawahar Lal Nehru in his book *Discovery of India* writes on page 62:

With the entry of Aryans in India, new social and political problems arose. Those who were conquered by Aryans meaning Draward nation had a long social background. However, undeniably the Aryans regarded themselves much higher than Drawarians. This vast cleavage brought about an unbridgeable gap between them.

It is an historical fact, that the conquering aggressors always considered themselves and their civilization superior and enforced their language and social traditions on to the defeated people. The white aggressors in Australia almost killed the local aboriginals and condemned the survivors as scheduled castes and inferiors. This treatment still persists. The population of blacks in South Africa is 90%, yet they are slaves to minuscule ruling minority of the white people. Once, the British government hated Indians as inferior breed. Similarly the natives of America and Canada, the Red Indians became the victims of untouchability.

It is evident from the above stated and other historical references that the Aryans, after taking possession of India, tied down the local population in the chains of slavery and to perpetuate this control, they resorted to stunt of caste divisions. This was got approved through the Hindu Religious Granths—Vedas, Shastras, Simrities, Shruties,

Tulsi Ramayan, Mannu Simriti, Geeta, Mahabharat and Puranas, etc. Dr Ambedkar does not consider the above listed books as religious since they helped in strengthening a social order based on caste system and inequality. A careful reading and contemplation shows that Dr Ambedkar's opinion is right. The present Indian society appears to be founded on the teachings of these religious books which have been in force since centuries.

Several high personages tried to end the prevalent social injustice of inequality, but I regretfully write that they could not fully uproot this pollution from the society. Of these, the contributions of Buddhism and Sikhism are praiseworthy. Mahatma Buddha and his followers fought strongly against caste system but the deceitful Brahmins, firstly upgraded Buddha as God, and then started the worship of Buddha Idols. Then they imbibed Buddhism as a component of Hinduism. It is to be noted that Buddhism does not believe in God.

Guru Nanak and his successor Gurus too protested and attained a noteworthy success. By including the Bhagat Bani without distinction of the high and low the Gurus inflicted a serious blow to the precept of caste system. The Gurus also condemned caste system in their revealed Bani. Yet, it has to be accepted that even Sikhi could not eradicate Mannuvad because the followers of Sikhi are not ready to give up the older custom of Brahminical rituals. In my opinion, this is a major cause of the prevalent piteous condition of the Sikh faith. I humbly pray before 'Waheguru' to grant wisdom to Sikh Nation to follow on to the footsteps of their ancestors.

India became independent in 1947. It was hoped that all Indians would prosper as per their capability in the society of equal opportunities. A secular constitution was prepared. The constitution committee was headed by Dr Ambedkar who was staunch opponent of caste system. Everybody, particularly the low castes (Dalits), had faith that justice will prevail. This constitution was enforced on 26th January 1950. It is pity that secularity remained only on the paper. The dominant majority of society adhered to religious books such as Mannu Simriti as their source of learning. The worship of Mannu started as God. His idol was installed opposite to the building of Rajasthan High Court, in Kumeir village, District Bhartpur of Rajasthan. Jats collectively played the Holi festival with the blood of low castes, freely indulged in rapes, and torched their houses. It was a replay of the ruination inflicted by Halakoo and Changez Khan. The news of this barbarity has spread far and wide in foreign countries. This is not the first incidence having been happened but the Indian government is a mere spectator. There has been no arrest or punishment. The reason is obvious, murders belong to high caste and so are policemen who are responsible to arrest them. Thus to expect justice is like looking for meat in an eagle's nest.

The population of low castes in India is about 20 crores, which works out to be 25 per cent of the total population. Despite their large number, these people are denied a life of selfrespect. The Brahmins form only five and a half per cent of the population, yet the governmental and non-governmental working is in accordance with the precept of Mannu Simriti. The statistics are puzzling. Of the 500 posts of Deputy Secretary more than 310 are held by Brahmins. Out of the 26 State Secretaries in the country, 19 are Brahmins. There are 13 Brahmin Governors and Lt. Governors. Of the 16 Supreme Court Judges, 9 are Brahmins and out of 330 High Court Judges, 166 are Brahmins. Out of 98

Vice Chancellors of Universities, 50 are Brahmins. Out of 438 District Magistrates, 258 are Brahmins. Rajya Sabha has 89 Brahmins. Mannu proclaimed that Brahma himself prepared the legal system and taught to Mannu, who in turn taught to Bhrigoo and Bhrigoo taught to Rishis. Thus, the law got inducted throughout the Indian Society on the basis of Mannu Simriti. The Mannu Simriti and Hindu Religious books are the only ones that created a separate untouchable society. It would not be out of place to discuss in brief about these religious books, in relation to low caste people.

The Hindu religious books and Mannu have put Brahmin at the highest pedestal. Mannu Simriti:

1. 99/100: A Brahmin is superior to all other worldly beings because of his very birth. He is god of all beings and is protector of the treasure of faith. All wealth in the world is the personal property of Brahmin.
2. 3/18: Should a Brahmin engage in a condemnable activity, even then he is worthy of being worshipped.
3. 11/13: Should a Brahmin not get money from a Kshatriya, etc., then he is empowered to mercilessly snatch it away from a low caste.
4. 3/209: During Sharadhs, Brahmin should be seated high and worshipped.
5. It is written in Tulsidas Ramayan: A slanderer of Brahmin, after going through countless births in different species, ultimately is born as crow – Brahmin, if he so wishes, may curse him, kill him and abuse him, in spite of the Brahmin himself being a characterless person or with any flaw or being absolutely ignorant, is worthy of worship having being born as Brahmin.
6. 10/29: Even if a low caste is let free, yet he cannot be considered free, because the nature created him as a slave.
7. 8/313: Should the low-caste people not serve through their labour of slavery, they will create suffering for the entire world.
8. 11/3: When the Yag (religious function) remains incomplete by two or three parts, then the houses of low castes may be looted to complete the Yag.
9. 10/125: The low castes (Shudras) should be given leftover food of the higher castes, old garments for wearing and lowest quality of food grains. If something is to be offered to dogs, impure low castes, sinners, sickly, crows or ants, throw it from a distance.
10. 10/15: Classes of Butchers, Sweepers, Shoe-makers, etc. should reside away from villages. They must have low standard of life. Their possessions should be dogs, donkeys, and pigs, etc.
11. 10/52: The low-caste people should wear clothings removed from the dead, eat in broken utensils, wear iron ornaments and roam about in villages.
12. 10/54: Their livelihood depends upon the higher castes. They should be offered food in broken utensils. They should remain away from villages at dawn or dusk.
13. 12/31: Killing of a low caste is equivalent to killing a dog. He is an apostate. Barring him, the other three castes are entitled to wear the holy thread (Janeu), read Vedas and perform Yag.
14. Pagshar Sahinta—Should a low-caste person drink milk of Kapila cow or utter a Vedic word, he will go to hell.

15. 10/96: Should a low-caste person earn money by engaging in the business of high castes, the King should take away his earnings and expel him out of the state.
16. Attri Sanhinta (19) – If a low caste performs yag or havan, and religious acts, the King should dispense severe punishment on him.
17. Vishnu (5/11) – If a low caste person performs yag or havan, etc religious act, the King should dispense severe punishment on him.
18. Vishnu (5/11) – If a low caste person offers his life, wealth and wife to a Brahmin in service, his grain, and food are acceptable.
19. Gautam Rishi Chapter 12 – Mahan Rishi Vashist Simriti Chapter 18 – Should a low caste person speak against a high caste person or attack him, then the King should severe that part of the his body which was used in the attack.
20. Gautam Dharam Sutra 12-13-18: If a low caste is abused by any person belonging to the three higher castes, then no fine can be imposed on them by the government. However if Brahmin, Khatri and Vaish indulge in abuse against each other, then the guilty could be fined.
20-4-5: If a low caste person intentionally reads or listens to Vedas then molten glass, lead or iron should be poured in his ears. Should he recite and memorize Vedas, then he should be cut to pieces.
21. Mahabharat (Shanti-Parv Mantar 1-2): 100 superior Brahmins from the mouth, 100 Khatris from both arms, 100 Vaishas from both feet and 100 low casts from both feet of Krishna were produced.
22. Gita (b-Chapter 18 Sloka 44): Service is a natural duty of low caste persons. (A-19 Sloka 32): Women, Vaish, low caste and butchers (Chandals) are born into the sinning life.

Sri Shankaracharya put his affirming seal on the above verdicts. *Jantam Paegam* September 1988, Page 31 issue writes:

1. The caste system is worthy of practice even today. In this country caste system has existed from the very beginning. God created Brahmin, Kshatriya, Vaish and Shudra (low-caste) from His Own Body and assigned them their respective duties.
2. If caste system is ruled out now, there would be utter chaos.
3. Peace in the world could prevail if caste system is practised.
4. An inter-caste marriage is very harmful. Why cross-breeding of donkey and mare produces a mule? A dog produces puppies from a bitch. The same way, humans must not have inter-caste marriage, and the relationship should be restricted to the same caste. In short Shankaracharya is implying that a human being is also an animal. However, in my opinion, if any man of the world marries a high caste woman, the marriage will only produce human children unlike the mule from a mare and a donkey or a puppy. For example, the Parsee Feroze Gandhi and a Brahmin woman Indira produced two human children.
5. There is not even a single Harijan in the country equivalent to Brahmins.

To end caste system from the Indian Society is a gigantic task though not impossible because religious, social, economical and political powers rest with the high caste people. The control of the so called secular government is also in the hands of same high caste people. Thus my advice to Dalit brethern is that you alone cannot remove the shackles of untouchability. Following the Gurnat Sikh philosophy and in co-operation

with the Sikh Nation, a mass movement against the rotten social system can only succeed. Guru Granth Sahib has instructions in this direction. The need is to grasp and practice the advice. I agree that Sikh leaders have committed many blunders in the past but Gurmat precepts are eternal that openly condemn caste system. Thus, let us unite in the light of the quote:

*No one let anyone have kingdom,
One attains it through self effort.³*

Let us move forward in the light of Guru's command with full faith. The Guru shall surely help.

(Des Pardes, 20.1.1992)

1. ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ ॥ (ਤ੍ਰ ਪ੍ਰਸਾਦਿ, ਕਬਿੱਤ, ਪਾ: ੧੦, ਦਸਮ ਗ੍ਰੰਥ)
2. ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥੧॥ (ਆਸਾ ਮਹਲਾ ੧, ਅੰਗ ੩੬੦)
3. ਕੋਊ ਕਿਸੀ ਕੋ ਰਾਜ ਨ ਦੇਹੁ ਹੈਂ ॥ ਜੋ ਲੇਹਿ ਹੈਂ ਨਿਜ ਬਲ ਸੇ ਲੇਹੁ ਹੈਂ ॥

Woman in Sikhi

Propounders of different religions have specified religious, social, economic and political rules for men and women from the very beginning of civilisation. Religious books are not only to protect these laws but have an important role in their enforcement. Whereas it is difficult for men to transgress these rules, the religious bigotry makes it impossible for women to do so. Hinduism, Islam, Christianity and Buddhism, in India, are considered to be the older faiths with larger following. Their historical traditions are

centuries old. Comparatively, the Sikh faith is the most modern. Therefore, its philosophy and revolutionary history has a special significance. All the above mentioned faiths, with the exception of Sikh faith, hold similar views about women with some minor differences. Thus, a woman is forced to live under special restrictions all her life. Perhaps it would not be an exaggeration that overlords of these religions have treated women worse than the low caste people.

According to scholars, the measure of greatness of any society is indicated by the status it provides to women. Lack of moral values in the society arises from the lowered status of women. Women form about 50% of the world population, but their rights are negligible compared to those of men. In India, Hinduism is the oldest and has been the strongest religion. It is now enjoying its rejuvenation process since independence. The Indian society is founded on the teachings of Hindu religious books. It is evidently observable that other faiths are strongly influenced by the customs of Hinduism. Undoubtedly, the Sikh faith with its independent philosophy has not escaped from the fatal encroachment of Hinduism. Owing to lack of awareness among the Sikhs and selfish motives of Sikh leaders, the Sikh faith has been treading on the footsteps of Hinduism. Before considering the status of a woman in Sikhi, we should survey books on the above listed faiths and briefly study the opinion of scholars.

Hinduism

Mannu is considered to be the primary interpreter in Hinduism. Even today, Mannu philosophy is accepted in the Hindu Society and all functions of life are pursued in its accordance. The following quotations from the Hindu religious books describe the social status of a woman in Hinduism:

1. **Mannu Simriti (Chapter 5, Slok 155):** If the husband dies, the wife should live on frugal vegetarian diet, reduce her physique, but never think of remarriage. The woman who remarries earns a bad name here and is reincarnated as jackal in the life hereafter.
2. **Mannu Simriti (9/165):** In the marriage system, a widow is not eligible for remarriage.
3. **Tulsi Ramayan (Sundar Ch.):** "Foolish beings, animals, low castes and women-All four deserve to be mended by rod."
4. **Gita (A. 9/12):** Women, low caste, Vaish and butchers, all are born as sinful species.
5. **Tulsi Ramayan:** The heart of a woman is the mine of all sins and evils.
6. **Mannu Simriti (5/147):** A girl, young lady or an old woman cannot do anything on their own in a household. Thus females are to remain under the command of a man from birth till death.
7. **Padam Puran:** A husband may be old, ugly, lame, suffering impairment of limbs, leper, dacoit, thief, murderer, drunkard, gambler, adulterous and open sinner, yet the wife is to worship him as god.

Well known Hindu philosopher and the past President of India, Dr Radha Krishnan writes about the prevalent piteous condition of women on page 205 of his book, *Faith and Society*:

Mannu's injustice towards womanhood is abundantly clear, when he says that a virtuous wife should worship even an evil husband.

He further writes on page 71:

The Smritis and religious Shastras formulated laws for the subjugation of women to men. In their view, a woman is like a weak sapling and men have responsibility to look after it.

Shiv Puran instructs that Shiv Mandirs should have thousands of expert young girls (Devdasis) for dancing and singing. However these Mandirs have reduced to hotbeds of social ill-fame. Dr Radha Krishnan writes about it:

Whatever may be the reason of offering young girls to Mandirs as Devdasis (Godly maids), yet this practice has led to prostitution. This is so obnoxious, that this practice must be totally banned.

It is noteworthy, that according to the ancient Hindu practice, some people used to offer their young daughters to the idols installed in Mandirs. In his book, *Bharti Lok Neech Kiveyn Banhey*—How Indians Became Lowly, Prof. Gurnam Singh writes on page 163:

In the famous temple at Jagan Nath, 64 postures of sexual intercourse have been depicted through stone idols. At night-fall, 120 girls are behind the closed doors. Every day one girl starts dancing and removes all her clothing, to offer her body to Jagan Nath God. At that time, only one Brahmin priest is present. Gradually, these girls turn into prostitutes.

The earlier Devdasis originated from the Sati system in which a woman was forced to be burnt on the pyre of the dead husband. Thousands of women became victim of this system. Whereas a woman had to face death due to the Sati custom, a man had the right to marry more than once. According to Yajur Veda, a man can marry more than one woman, but a woman has no right to marry more than one man.

Writes Dr D.P. Mukerjee about the wretchedness of a Hindu woman:

“A man cannot eat nor sit with his wife since she has shudra status even if she is born of Brahmin parents.” (Position of woman in Hindu civilization)

Islam and woman

1. The Quran permits a man full authority to exercise lordship over the woman.
2. A woman cannot be appointed Imam ‘teacher’ in Masjid and cannot lead an Islamic prayer.
3. A Muslim woman has to wear Burka (a veil from head to toe).
4. A man can marry four wives but not a woman.
5. A man can give dismissal to his wife at will any time, but a woman has no such right.
6. To depict the inferior status of women, witness by two women is equivalent to that of a single man.

Christianity

The Western Philosopher, Chesterfield insults a woman by calling her an ‘Agreeable Blunder’ of nature. Saint Paul writes, “The best is that a man should not even touch a woman.” Prof. Pritam Singh writes on page 139 of his book, *Sikh Vichardhara*: “A woman in Christianity is adjudged very low compared to man. Woman’s status is extremely inferior. According to Christianity, woman is the source of all sins. Satan uses woman as a tool for the fall of man. Marriage is a concession to satisfy lust. A woman depends on man for everything. Both tradition and law place woman at the lower

pedestal." It is noteworthy that discussion was held in the parliament of Church of England in 1992 on the introduction of bill to grant woman a status equivalent to male priests. Though the bill was passed with a narrow margin, yet the strong opposition from the unrelenting group led to division of Church of England in two.

The world renowned philosopher, Aristotle writes about woman as 'Erroneous Development':

Woman is an unfinished man, left standing on a lower step in the scale of development. The male is by nature superior and the female inferior. The one rules and the other is ruled. Woman is weak of will and therefore incapable of independence of character or position. (Aristotle)

He further says:

"The courage of man and that of a woman are not the same. The courage of man is shown in commanding and of woman in obeying."

Jainism

Thus speaks Sri Digambar Jain: "A Woman may live a whole life of devotion and abiding by loyalty to husband and leading a good moral life, yet she cannot attain salvation until she returns to the birth of man. Thus, salvation is impossible for a woman."

Buddhism

"By inducting women as nuns in the Buddhist order, Buddhism will become short lived." (Humphry's Buddhism)

It is also said, that Lord Buddha had commented, that "A Woman is a soulless being."

Yoga sect

Once the yogic faith was most dominant in India. The head of Yoga sect, Gorakh Nath, called a woman as she-wolf who had devoured the whole world. "These she-wolves have usurped all the three worlds." And "Purchasing with money the man brought she-wolf (his wife) and the mother says my son got married. It is like wet wood being attacked by termites that eat away all stem and root."¹

Sikhi

For the first time, the founder of Sikhi, Guru Nanak, raised his voice in favour of women who were tortured and condemned by the society for centuries. He pronounced to the world in loud and clear voice, "So why call her bad? From her, kings are born (Raag Aasa First Mehl.; p. 473)."² That is to say, how a woman could be low when she gives birth to rulers and guides of human beings, saints, philosophers, and warriors, etc.? The Guru makes it abundantly clear that it makes no difference being a man or woman. Only good deeds are valued in the Divine court. A movement against the suppression of women by various faiths, started by Guru Nanak was carried on by his successor Gurus, to remove the shackles of slavery of women. There was a custom to keep women veiled. To counter this, Guru Amardas Ji commanded, "Dressed neatly, without veil and covering the face, a woman should attend Guru's court." He

sanctioned widow marriage which is practiced among the Sikhs with pleasure. He opposed the custom of Sati and wrote:

Do not call them 'satee', who burn themselves along with their husbands' corpses.

O Nanak, they alone are known as 'satee', who die from the shock of separation. | 1 |

(Shalok, Third Mehl:, p. 787)³

Guru Amardas Ji also prompted the ruler of the time, Akbar, to ban the custom of 'Sati'. Besides, Guru Sahib established twenty-two preaching centres (Manjis) of which some were led by women. Guru Arjan pronounced, "Let good deeds be your body, and faith your bride (Maaroo, Fifth Mehl:, p. 1084)"⁴. It is also held that Guru Hargobind Sahib replying to a query said that a woman is faith rendering.

Only the Sikh religion provides equality between man and woman. The other faiths of the world treat women shabbily calling them hapless, lowly, stupid, poisonous, etc. The Tenth Master, Guru Gobind Singh Ji, while offering initiation of 'Khande-Di-Pahul', the double-edged sword, made no distinction between man and woman and instructed the same Code of Living, Rehat Maryada. The Khalsa Panth providing an equal status to woman with man during the initiation process also ensures equality among the practicing men and woman by allowing them to take part in the administering process of Amrit ceremony. Refer to the 'Sikh Rehat Maryada' published by Shiromani Gurdwara Parbandhak Committee, Amritsar. For further confirmation, reference may be made to *Mahan Kosh* by Bhai Kahn Singh Nabha, Page 912. He writes about the initiation of Mai Bhago as:

Dashmesh Ji, The Tenth Guru, got treated Mai Bhago to full health, who was severely injured during the battle of Khidrana's pool and got her initiated with Pahul of the double-edged sword. Thereafter she was renamed Bhag Kaur.

This tradition has been preserved by the Sikh Nation. Some historical references are presented below:

1. The mother of Jassa Singh Ahluwalia used to sing Divine Eulogy in holy gatherings.
2. The wife of Sardar Gurbaksh Singh, Sada Kaur, ruled over the territory of Kanahaya Misl. She led her forces during battles.
3. The secret of success of Maharaja Ranjit Singh was Sada Kaur's political and military expertise.
4. In 1793, Sahib Kaur was appointed as The Chief Minister of Patiala State.
5. Bibi Asa Kaur was appointed as The Chief Organiser of Patiala State.
6. George Thomas writes on page 75 of his *Memoires*: "Such examples abound, wherein fully armed Sikh ladies fought against the enemy for the protection of their homes. They used to render a praiseworthy performance of their bravery during battles."

It is a matter of regret, that in spite of equality of women in the Sikh History, they have been retrograded in the present times. Perhaps the Brahminvaad is not letting the Sikh Nation free from its influence or we the Sikhs do not intend to part with it. One of these possibilities must be correct. I sincerely appeal to the Sikh intellectuals, preachers and leaders, to restore fully the equality of Sikh womanhood to the olden historical times. The Sikh ladies should also abide by the Gurmat way of living and endeavour to protect their rights. Therein lies the secret of national glory.

(Chandigarh Spokesman, July 2003)

1. ਇਨ ਬਾਘਨ ਤੈ ਲੋਈ ਖਾਈ । ਤਥਾ, ਦਾਮ ਕਾਢਿ ਬਾਘਨ ਲੈ ਆਇਆ । ਮਾਉ ਕਹਿਤ ਮੇਰਾ ਪੂਤ ਬਿਹਾਇਆ । ਗੀਲੀ ਲਕੜੀ ਕੋ ਘੁਣ ਲਾਇਆ । ਤਿਨ ਡਾਲ ਮੂਲ ਸਦ ਖਾਇਆ ।
2. ਜੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ (ਆਸਾ ਮ: ੧, ਅੰਗ ੪੭੩)
3. ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੋ ਮੜਿਆ ਲਗਿ ਜਲੰਨਿ ॥ ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨਿ ॥੧॥ (ਸਲੋਕ ਮ: ੩, ਅੰਗ ੭੮੭)
4. ਕਾਇਆ ਕਿਰਦਾਰ ਅਉਰਤ ਯਕੀਨਾ ॥ (ਮਾਰੂ ਮਹਲਾ ੫, ਅੰਗ ੧੦੮੪)

Hair and Scientific Age

The saying, 'one tells, the other agrees, renders both as wisemen' seems to be losing validity. In other words that time has gone when one would blindly follow the elders. The present times are called scientific age. This fact is without any doubt. Humans have become habitual to weigh pros and cons by reasoning. Blind faith has disappeared. The verdict of well-known philosopher and Ex-President of India, Dr Radha Krishnan seems to be correct: "The progressing scientific outlook is the main cause of distrust. Indeed faith is blind, but the faith in the ignorant blind is misplaced." Thus writes Bhai Gurdas Ji:

If the leader is blind, he leads astray all his followers.

Science, touching new heights with ever new discoveries is dramatically surprising every day. While man is in search of new planets for new rehabilitations, the faith in the olden religious belief is facing challenges. All thoughts are subjected to 'Why?' 'How?' and 'What for?'

Imitating blindly, without analysis, perhaps is a natural human behaviour. We can perceive changes in our social customs, clothing, eating and drinking by imitation. It is also depicted in household system and the official set ups. The cutting of hair is considered a progressive step towards socialization. The women, like men, get hair dressed to be a part of the modern society. It has to be accepted that such is the new majority. Only the Sikhs and some other faithfuls remain to take pride in their natural appearance of hairiness. The followers of Christianity, Islam and Hinduism have majority world-wide and most of them are clean shaven. This is influencing the Sikh Nation. An abiding Gursikh prays for upholding of Sikhi with hair (*Kesh*) up to the last breath. It is so, because Guru Gobind Singh Ji pronounced, 'Kesh (hair) is the seal of Guru for a Gursikh'. Thus, hair is never to be shaved. The present article dwells briefly on the history of the above listed faiths along with discussion on scientific viewpoints.

Followers of Christianity far exceed the followers of any other faith. Jesus was the founder of Christianity. Its followers eulogize Christ as the 'Son of God'. Bible is the religious book. Jesus himself kept uncut hair as is seen in his idols installed in churches. His photograph on the front page of Bible is with uncut hair. His description forwarded to the King as personal evidence by the Governor, Lantious, is as follow:

This person has a gentlemanly and impressive appearance. His appearance is handsome and attractive. His hair is brown and dark black like Shah Balut. Downward from ears to shoulders, their colour is earthen, yet there is a peculiar shine, and they are parted in the centre like Nasri (Egyptians) people. His beard is dense and is long like his hair on the head, but is not parted in the middle.

Besides this, there are many other proofs of uncut hair of Jesus.

In Bukhari's book *Bad Alkhalk*, Vol. II is written: 'Jesus has rose complexion, curly hair and broad chest.' Jesus himself kept full length hair, but his followers having been engrossed in fashion and lusty environment, have turned away from his faith by becoming clean shaven.

Moses was the founder of Judaism. He was born in the family of Amran, a descendant of Hazrat Nooh. According to the belief of this faith, Baba Adam was the first person created by God, who had natural hair. Moses also kept natural hair (*Bible* (page 4)). Hazrat Yakub also had hair. He beheld God many times (*Bible*, page 8). Judaism, Christianity and Islam hold similar belief about Baba Adam's personage. There is story about Samson and Dellaila in Kaziun book. This has also been depicted in a movie film. According to this story Samson was a very strong warrior. The secret of his strength lay in his hair.

The founder of Islam, Hazrat Mohammad Sahib also kept hair. This fact is supported by the writings of his renowned followers, philosophers, historians and writers. Some examples are given below:

Khawaja Hasan Nimazi Dehlvi writes in his book - *The Secretive stories of the Graves* (*Kabron key Gaibi Navistey*):

Here, a body is buried whose soul is aware of secrets of the both worlds - here and the hereafter. He used to graze goats in childhood, had a tall stature, long hair, turban over flowing hair and a stick in hands...

In *Aayit* 27 Ihbar da Bab 19, it is written:

You must not cut hair of the head nor disrupt the border lines of your beard.

There is a Wahabi faith at Mecca, founded by Abdul Wahab. He is considered to be the son of Mohammad Sahib. The followers of this faith do not cut hair from head to toe.

There has been a Muslim Pir Baha-ula who lived in Iran. He writes in his holy book *Akadas*:

O, followers of Baha-ula, never cut your hair from the head because hair impart beauty.

About two decades ago on December 26, 1963, Kashmir was embroiled in strife. Property worth crores of rupees was destroyed through fire. Many innocent lives were lost. The cause of this unrest was the missing of a strand from the twelve centuries old hairs of Mohammed Sahib. All Islamic countries expressed their limitless anguish against India. The Indian and Kashmir governments deployed all their powers and resources to trace the holy strand of hair. It was only after the recovery of the hair that the Islamic storm came to a halt. The Kashmir Chief Minister of the time, Shamasuldin pronounced that "Today is the real Eid Day for Muslims."

While proceeding for Haj it is absolutely mandatory to remain hairy which means that the use of blade or scissors is totally prohibited.

All Muslim Sufi Fakirs were with uncut hairs. Baba Farid Ji, whose Bani is enshrined in Guru Granth Sahib, affirms this as follows:

Fareed, your hair has turned grey, your beard has turned grey, and your moustache has turned grey.

O my thoughtless and insane mind, why are you indulging in pleasures? | 55 |

(Salok Farid Ji, p. 1380)²

Pir Buddhu Shah, alongwith his sons and followers, fought on the side of Guru Gobind Singh Ji during the battle of Bhangani. He lost his two sons and hundreds of followers in the battle. The Tenth Master was so pleased with Pir Ji that he asked him to demand whatever he desired. History bears testimony that the Guru was combing his hair then. The Pir asked for the gift of comb with hair entangled in it. This gift is still preserved by the descendents of Pir Ji from generation to generation.

Aurangzeb was a strict Suni Muslim. As a punishment he banned Hindus to keep hair and beard so that they could not be confused with Muslims. This could suggest that Aurangzeb himself had hairs and the Muslims of the time respected hair and beard.

Hinduism: Four Vedas, Puranas, Upanishad, Simritis, Gita, Ramayan, etc. are the holy religious Granths of Hindus. According to these holy books, all proponents of Hinduism, Rishis and Munis, etc. had natural hair. Here are some brief excerpts:

1. Rigveda – All Gandharv singers have hair and the Godly blessing is also due to Kesas.

2. The chief gods such as the sun, water, medicines and vegetation, etc. all have hair on their heads.

3. God Indra nourishes his hair to increase his glory.

4. In Rig Veda, a Brahmin Tandi appeals to people to pray to God for long hair.

5. Yajur Ved – The Chinese, Tehranis and Mangols did not cut hair of head because the hair is the cause of glory.

6. Balmiki Ramayan Chapter 1 Sarg 51 mentions that Ravana also had full natural hair. When Jataoo pulled out Ravana's hair, his friends felt very aggrieved.

7. During the battle of gods and demens, hairs of the dead bodies of demens were lying scattered over the earth.

8. Muni Sukdev, who narrated Katha to Raja Prishad, kept hair.

9. Raja Virat had hairs.

10. Durbasa Rishi had hair and his beard was very long.

11. Mahatma Buddh kept hair.

12. The founder of Jainism had natural growth of hair.

13. 'Bhavikhyt Puran' in its Brahmin Sahita proclaims: The full bodied and long haired king alone is suitable to occupy the throne of kingship.

14. Dharam Shastra says that the renouncers (Sanyasi) should maintain natural appearance with hair.

15. During intercourse, man and woman, shall not touch the hair, so as to maintain purity of the Kesas.

16. One should not keep the Kesas uncovered or untended while eating. (Ketia Simriti)

17. The hair should be combed every day in the morning.

18. Combing hair improves eye-sight.

19. According to 'Shiv Puran', Shiva addressed Parvati to say, that the persons, having adopted Guru and blessed with Gurmantar, should keep natural hair. Mannu, author of 'Mannu Simriti' says that if a Brahmin commits sinful deed, instead of being hanged, he should be given a hair cut. To grab hair during fight should be treated as sin. Mannu is considered to be an authority of laws of Hinduism. Perhaps this explains the reason for installing of Mannu's idol, as an approval of Mannu Samiriti, by the Indian government opposite to the Rajasthan High Court building. Some years back Partap Newspaper published an article by Kanak Kashmiri: "Every country has its own way of inflicting insult, yet there are some ways, that are common throughout the world. In olden times, in every country of the world, cutting away beard and moustaches was considered to be an extreme insult. Whenever there arose a dispute among Hindus and Pathans, the bet used to be shaving away of beard and moustaches. King John insulted a party of Ireland's representatives by cutting away their beards. History bears testimony to this. This incident happened in 1185. The Irish took it so seriously that they revolted. The reason behind the bloody war between Spain and England was the slogan raised by France Deek, "Cut away the beard and moustaches of King of Spain." Beard and moustaches were also held in reverence in India. To walk around with twisted and erect moustaches was considered a distinction of greatness. Whenever there was heated discussion over moustaches, the person with moustaches would get ready for a bloody fight!"

"Thus, the Sikhs, for whom cutting hair is a religious insult, what to talk of cutting moustaches, even to lower the moustaches is considered a great insult. However, in the present times, beard is already cut in advance so the opponent has no chance of insulting in the name of the beard."

It is noteworthy that the Partap newspaper is a staunch Arya Samajist and anti-Muslim and anti-Sikh in its policy but the truth reveals from underneath hundreds of veils.

Sikh religion

The founder of Sikhi, Guru Nanak, and his ten successors kept natural hair. This is supported by historical facts. Here are some quotes from the Adi Guru Granth Sahib:

*O my Lord, I am a sacrifice to the humble servants of the Lord.
I make my hair into a fan, and wave it over them; I apply the dust of their feet to my face. | 1 | Pause |*
(Soohee, Fifth Mehl:, p. 749)³

*I contemplate, forever and ever, the True Guru;
with my hair, I dust the feet of the Guru. | 1 |*
(Aasaa, Fifth Mehl:, p. 387)⁴

*My mind is the dust of the feet of the Holy.
The Guru has implanted the Sweet Name of the Lord, Har, Har, within me. I dust the Guru's Feet with my hair. | 1 | Pause |*
(Prabhaatee, Fourth Mehl:, p. 1335)⁵

*I make my hair into a fan, and wave it over the Saint.
I bow my head low, to touch his feet, and apply his dust to my face. | 1 |*
(Soohee, Fifth Mehl:, p. 745)⁶

I perform service for Your slave, O Lord, and wipe his feet with my hair.
(Bilaaval, Fifth Mehl:, p. 810)⁷

With my hair, I wash the feet of Your slave; this is my life's purpose. | 1 |
(Goojaree, Fifth Mehl:, p. 500)⁸

*Let good deeds be your body, and faith your bride.
Play and enjoy the Lord's love and delight.
Purify what is impure, and let the Lord's Presence be your religious tradition. Let your total awareness be the turban on your head. | 12 |*
(Maaroo, Fifth Mehl:, p. 1084)⁹

*Those beards are true, which brush the feet of the True Guru.
Those who serve their Guru night and day, live in bliss, night and day.
Nanak, their faces appear beautiful in the Court of the True Lord. | 52 |
True are the faces and true are the beards, of those who speak the Truth and live the Truth.
The True Word of the Shabad abides in their minds; they are absorbed in the True Guru.*
(Shalok, Third Mehl:, p. 1419)¹⁰

*The bearded emperor who struck down the poor,
has been burnt in the fire by the Supreme Lord God. | 1 |*
(Gauree, Fifth Mehl:, p. 199)¹¹

*There is no sacred thread for the sexual organ, and no thread for woman.
The man's beard is spat upon daily.*
(Vaar Aasa, First Mehl:, p. 471)¹²

Sikhi abides in Divine Will. There is no scope for any argumentation against the Divine Will. It is not the system of "One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning." (Second Mehl:, p. 474)¹³. The Tenth Nanak declared 'Kesas is my seal' and thus directed to maintain natural form and made Amrit a mandatory requirement. Hairs were depicted as the fundamental of way of living. A 'Hukamnama' (Divine order) by Sri Guru Gobind Singh Ji, a copy of which is available at Sri Amritsar Sikh Reference Library, says as below:

Ik Oangkar, Satgur Ji Sehaye

The Guru will be your support for ever. I am much pleased with you. You must undergo baptism of the double-edged sword from the 'five'. Keep your hair (Kesh) uncut - this is the seal of the Guru.

Never be complacent about the shorts (Kachera) and the sword (Kirpan). Always wear on your wrist a steel Kara. Look after your hair and comb (Kanga) it twice a day. Never take meat prepared from animals killed by Kutha (a Muslim way of slaughtering). Never use tobacco. Never have any dealing with those who kill baby girls or celebrate the cutting of children's hair. Do not ever sit in the company of secretive (Meena) and corrupt priests (Masands) and followers of Ram Rai. Read Gurbani and recite Waheguru, Waheguru. Abide by Guru's code of living. The Sangat has my blessing. (Patshahi 10, Jeth 26 Sammat 1756)

The above instructions are also confirmed by Rehatnamas:

1. A Sikh of the Guru shall never indulge in cutting hair. (Bhai Chaupa Singh)
2. Kachh, Kesas and Kirpan are three items that make devotees of the Guru as abiding ones (Sarab Loh Granth)
3. The Khalsa of Waheguru should have full length *Kesas*, flowing beard and a simple turban that protect against sinful deeds. (Guru Sobha authored by Sainapati Poet, page 148). More such references could be quoted from Sikh Rehatnamas which prove that a Gur Sikh prefers to get his skull removed for hairs which are the seal of the Guru and removing them has been and is considered an apostatic act.

Scientific viewpoint

The attributes of Keshas are being researched by the renowned scientists of the world:

1. A common man has about 85,000 to 125,000 hair on the head which stop growing after attaining certain length. Protein is an important constituent for good health. Repeated cutting of hair diminishes the quantity of this constituent in the body and person keeps falling sick. Thus, why not hold on to this natural source of strength?
2. Vitamin D is absolutely essential for healthy bones, teeth and nervous system. The quantity of Vitamin D production is directly related to the length of hair. But because of ignorance man is trying to finish this natural source and is making up the loss through tablets. However, the side-effects of tablets cause other illnesses.
3. *Protection against heat and cold:* The Kesas regulate the level of heat and cold in the body. Thus Kesas is natural blessing to protect against excessive heat or cold. A person with natural hair and turban remains normal during hot or cold weather. On the other hand, a shaven person either covers or uncovers the head to adjust for excessive heat or cold.
4. *Deficiency of micro-nutrients:* Cutting of human hair cause deficiency of trace elements. These are zinc, chromium, lead and selenium. These elements are necessary to keep body fit. Women are blessed with long and thick hair. So, these elements are in abundance in their bodies. Perhaps the nature has been kind to them, because of their role as mothers.
5. An American psychologist Melgrini and other prominent psychologists have established through research that hair and beard of men enhance their personality and help in desisting from evil deeds.
6. Renold in his scientific research has established that a shaven person loses his teeth early and even his life gets shortened.
7. Dr Pasricha, a senior doctor of the Indian Institute of Medical Sciences, Delhi, after researching about moustaches, writes that persons with moustaches are less prone to breathing troubles because their moustaches act as filters.

8. Some biologists like Fried, Edgelar, Karl Gustav Jung have concluded from their research that a unique struggle goes on within human beings. According to them men have a state of anaemia while women have a disposition for being animus. Thus a man seeks to become a woman, while a woman yearns to be man.

Though Sikhi is comparatively the youngest religion, yet its philosophy is strong, natural, scientific and historically sound. Dr Bernard Shaw, a world renowned philosopher offers a befitting tribute: "Sikhism is a universal world faith, a message for all men. This is amply illustrated in the writings of the Gurus. Sikhs must cease to think of their faith as 'just another good religion' and must begin to think in terms of Sikhism as being the religion for this new age. The religion preached by Guru Nanak is the faith of New Age." The Tenth Lord brought the followers of Guru Nanak's faith under a system of Sikh Way of Living of high discipline through a Code of Living. He declared, "A disciplined life is dear to me and not merely a Sikh as such (Sarab Loh Granth)"¹⁴. He termed keeping natural hair as the Guru's seal, and a practicing Khalsa as his own form, "The Khalsa is my complete image. I dwell in the khalsa (Sarab Loh Granth)"¹⁵. He instructed the Khalsa Panth at the time of passing away that his soul abides in the Granth and his body abides in the Panth. This means that neither anyone can change any word nor line of Guru Granth Sahib and corrupt the body which is in the image of Guru. "O Sikhs of the Guru, O friends, walk on the Guru's Path (Dhanaasaree, Fourth Mehl:, p. 667)"¹⁶. However, the people are drowning in the ocean of fire of materialism and enjoyments. Only by treading on the Highway of Gurmat a moral social order can be created.

(Des Pardes, 25.11.1994)

1. ਅੰਨ੍ਹਾ ਆਗੂ ਜੇ ਥੀਐ ਸਭੁ ਸਾਭੁ ਮੁਹਾਵੈ ॥੨॥ (ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੩੫, ਪਉੜੀ ੨)
 2. ਫਰੀਦਾ ਸਿਰੁ ਪਲਿਆ ਦਾੜੀ ਪਲੀ ਮੁਛਾਂ ਭੀ ਪਲੀਆਂ ॥ ਰੇ ਮਨ ਗਹਿਲੇ ਬਾਵਲੇ ਮਾਣਹਿ ਕਿਆ ਰਲੀਆਂ ॥੫੫॥ (ਸਲੋਕ ਫਰੀਦ ਜੀ, ਅੰਗ ੧੩੮੦)
 3. ਮੇਰੇ ਰਾਮ ਹਰਿ ਜਨ ਕੈ ਹਉ ਬਲਿ ਜਾਈ ॥ ਕੇਸਾ ਕਾ ਕਰਿ ਚਵਰੁ ਢੁਲਾਵਾ ਚਰਣ ਧੂੜਿ ਮੁਖਿ ਲਾਈ ॥੧॥ ਰਹਾਉ ॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੪੯)
 4. ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਦ ਸਦਾ ਸਮਾਰੇ ॥ ਗੁਰ ਕੇ ਚਰਨ ਕੇਸ ਸੰਗਿ ਝਾਰੇ ॥੧॥ (ਆਸਾ ਮਹਲਾ ੫, ਅੰਗ ੩੮੭)
 5. ਮੇਰਾ ਮਨੁ ਸਾਧੂ ਧੂਰਿ ਰਵਾਲ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਝਿੜਾਇਓ ਗੁਰਿ ਮੀਠਾ ਗੁਰ ਪਗ ਝਾਰਹ ਹਮ ਬਾਲ ॥੧॥ ਰਹਾਉ ॥ (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪, ਅੰਗ ੧੩੩੫)
 6. ਕੇਸਾ ਕਾ ਕਰਿ ਬੀਜਨਾ ਸੰਤ ਚਉਰੁ ਢੁਲਾਵਉ ॥ ਸੀਸੁ ਨਿਹਾਰਉ ਚਰਣ ਤਲਿ ਧੂਰਿ ਮੁਖਿ ਲਾਵਉ ॥੧॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੪੫)
 7. ਟਹਲ ਕਰਉ ਤੇਰੇ ਦਾਸ ਕੀ ਪਗ ਝਾਰਉ ਬਾਲ ॥ (ਬਿਲਾਵਲੁ ਮਹਲਾ ੫, ਅੰਗ ੮੧੦)
 8. ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੋਰ ॥੧॥ (ਗੁਜਰੀ ਮਹਲਾ ੫, ਅੰਗ ੫੦੦)
 9. ਕਾਇਆ ਕਿਰਦਾਰ ਅਉਰਤ ਯਕੀਨਾ ॥ ਰੰਗ ਤਮਾਸੇ ਮਾਣਿ ਹਕੀਨਾ ॥ ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥੧੨॥ (ਮਾਰੂ ਮਹਲਾ ੫, ਅੰਗ ੧੦੮੪)
 10. ਸੇ ਦਾੜੀਆਂ ਸਚੀਆ ਜਿ ਗੁਰ ਚਰਨੀ ਲਗੰਨਿ ॥ ਅਨਦਿਨੁ ਸੇਵਨਿ ਗੁਰੁ ਆਪਣਾ ਅਨਦਿਨੁ ਅਨਦਿ ਰਹੰਨਿ ॥ ਨਾਨਕ ਸੇ ਮੁਹ ਸੋਹਣੇ ਸਚੈ ਦਰਿ ਦਿਸੰਨਿ ॥੫੨॥
- ਮੁਖ ਸਚੇ ਸਚੁ ਦਾੜੀਆ ਸਚੁ ਬੋਲਹਿ ਸਚੁ ਕਮਾਹਿ ॥
ਸਚਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ ਸਤਿਗੁਰ ਮਾਂਹਿ ਸਮਾਂਹਿ ॥ (ਸਲੋਕ ਮਹਲਾ ੩, ਅੰਗ ੧੪੧੯)

11. ਗਰੀਬਾ ਉਪਰਿ ਜਿ ਖਿਜੈ ਦਾੜੀ ॥ ਪਾਰਬ੍ਰਹਮਿ ਸਾ ਅਗਨਿ ਮਹਿ ਸਾੜੀ ॥੧॥ (ਗਉੜੀ ਮਹਲਾ ੫, ਅੰਗ ੧੯੯)
12. ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ ॥ ਭਲਕੇ ਬੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ ॥ (ਵਾਰ ਆਸਾ, ਮ: ੧, ਅੰਗ ੪੭੧)
13. ਸਲਾਮੁ ਜਬਾਬੁ ਦੇਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥ (ਵਾਰ ਆਸਾ, ਮਹਲਾ ੨, ਅੰਗ ੪੭੪)
14. ਰਹਿਤ ਪਿਆਰੀ ਮੁਝ ਕੋ ਸਿਖ ਪਿਆਰਾ ਨਾਹਿ । (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
15. ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥ ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
16. ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥ (ਧਨਾਸਰੀ ਮਹਲਾ ੪, ਅੰਗ ੬੬੭)

Kakkaar? Is it Kes or Keski?

The five Kakkaars are visible identification of Guru Khalsa. They reflect the inner personality of a person. There has been a long standing difference of opinion regarding five Kakkaars bestowed by the Guru. This has not been just a verbal discussion but also a hot topic for the Punjabi newspapers and magazines from time to time. I have no hesitaton in accepting that a vast majority of the Panth does not regard Keski a Kakkaar and recognize and respect Kachh, Kara, Kirpan, Kangha and Kes as Kakkaars. Respect for Kakkaars is a matter of pleasure but to impose or consider Keski as Kakkaar on the basis of imagiary reasons is not a sign of wisdom. These days some well informed wise persons and Panthic leaders are propagating that 'Keski as Kakkaar' was started by Bhai

(Aasaa, Fifth Mehl., p. 387)⁶

I make my hair into a fan, and wave it over the Saint.

(Soohee, Fifth Mehl., p. 745)⁷

Those beards are true, which brush the feet of the True Guru.

(Salok, Third Mehl., p. 1419)⁸

With my hair, I wash the feet of Your slave; this is my life's purpose. | 1 |

(Goojaree, Fifth Mehl., p. 500)⁹

Guru Gobind Singh Ji put these orders of Guru into practice by making the hair mandatory for The Khalsa, and declared those who cut hair as apostates, and gave his blessings to Khalsa as:

*The Khalsa is my complete image
dwell in the khalsa.*

(Sarbh Loh Granth)¹⁰

Bhai Nand Lal Ji praised the hair of Guru Gobind Singh ji as:

*Faith and worldliness are tied up in a bunch of His shimmering hair, both here and the hereafter
together is the price of a single strand of my Beloved's hair!*

(Bhai Nand Lal Ji)¹¹

Pir Buddhu Shah sacrificed his two sons and many of his disciples in the battle of Bhangani. All that he asked, in recognition of this, from the Benevolent Guru, was his comb and some broken Holy hair sticking in it after combing. This 'Comb with Hair' is preserved with great respect by the lineage of the Pir as a precious souvenir.

Every Amritdhari Guru's Sikh prays daily for the blessings of Gursikhi in the form of hair remaining intact till his last breath. History bears testimony that Guru's Sikhs preferred the removal of skull rather than cutting of hair being the seal of the Guru. They used to become martyrs in battles in their natural forms (Sabat Surat), and used to create Sikh history through their blood.

Kesas are a natural blessing from the very birth of a child and hence naturally grow from within the body. Unlike the other four Kakkars Kesas are not articles of faith that are acquired externally. The other four Kakkars are not an integral part of the body like the hair. They, however, are used on some part of the body— Kachhera is around the waist, Kara is around the wrist, Kirpan is slung across the chest, Kangha is in the hair which are essentially a natural part of the body.

Kangha

Comb hair twice a day, tie the turban layer by layer.

Lal Ji syas, cleanse the teeth with a twig daily to remain free from suffering. | 2 |

(Bhai Nand Lal Ji)¹²

Kachhera

*With forbearing and austerity, representing Kachh-wear,
The Khalsa takes hold of the weapon.*

(Bhai Gurdas Ji second, Vaar 41, Pauri 15)¹³

Kachhera symbolizes that a Sikh is a worldly being, lives with others, is unique and is not follower of others. He is master of himself being always self-conscious.

Kirpan

It is the mark of freedom. Never forsake Kirpan. While administrating Amrit, the Five Beloved Ones, include Kirpan in the five Kakkaars and order to keep it for all times.

Kara

Destroyer of superstitions and doubts, It depicts that a Sikh is not doubt-ridden, with misconception and pretensions. Prof. Puran Singh commented in his writings that the Guru blessed Kara is a Trophy for the Sikhs.

The above Kakkaars independently perform a particular function. None of these depends on any other Kakkaar for its function or protection. With the same argument why Kangha should be used for the upkeep of the fifth Kakkaar, the hairs? Also if Kesas are like the other four Kakkaars then they should be used for the care of some part of the body.

The Sikh who cuts hair is excommunicated from Sikhi. He is an apostate. He has to appear before the Five Beloved Ones for forgiveness. The Five Beloved Ones after prescribing a suitable punishment re-baptise him with Amrit. There is no such strict command for the other four Kakkaars. If any one of these or all of them get removed from the body under duress or unknowingly then they can be worn after a prayer for forgiveness.

Some people have thick and others have thin growth of hair or in some they may be totally missing. This means that those who are devoid of hair naturally or have lost them due to disease are not apostates. What will be the explanation of advocates of Kesas as Kakkaars in this situation? Kesas are naturally an integral part of body from birth, but the other Kakkaars are worn externally. Absence of hair from the birth does not render a person apostate but a person who cuts hair becomes an apostate.

If Kesas are Kakkaars, then why are these not included in *Kurehats*? Firstly, advising to keep hair in *Rehat* and then prohibiting their removal in *Kurehats* is very vague argument. The advocates of Kesas as the fifth Kakkaar get strength from olden *Rehatnamas*. Most of the *Rehatnamas* were written in the 18th century but they are unduly associated with the Guru. These have an abundance of self-contradictory statements and need to be researched for accuracy. To give them precedence over *Gurbani* as sources of Sikhi is sin and blunder. A common person can be easily confused and mislead by reading them. Those who vitiated the outer appearance of Sikhi along with corrupting the Sikh thought are indeed anti-Panthic. It is to be borne in mind that the Sikh faith came into existence to destroy evils of cruelty, doubts and apprehensions, idol worship and caste system, etc. The Guru devotees did get the opportunity to write their history due to heavy engagements in battles. This provided an opportunity to the foxy enemy to corrupt *Gurbani* and *Rehatnamas*. Here are some examples:

1. *Gur Pratap Rut* 3, Chapter 21: Bhai Santokh Singh writes about Dasmesh Pita... "Then he recited a holyword. Prepare the drink of Cannabis. When the Singh becomes lazy, he needs a refreshing intoxication." (113)¹⁴

2. In *Gurbilas Patshahi Sixth*, Chapter 18, Sri Guru Hargobind Ji is depicted as using intoxication with Bhang (Cannabis).

*At the dusk when the day passby the Guru let others be intoxicated.*¹⁵

Let the readers judge for themselves whether the renowned warriors such as Guru Hargobind Sahib and Guru Gobind Singh Ji were addicts to Cannabis.

3. Bhagwan Singh Rehatnamia in Vimal Bibek Varidh citing Bhai Mani Singh writes: "Guru Ji after administrating the Amrit to Sangat, providing them the arms, making them Singhs and while parting advised the Sikhs to use some intoxicants. Thus the Sikhs started taking intoxicants and as a result many could make their minds still in meditation.

4. In *Gurbilas Patshahi Sixth*, Chapter 16, is written about Guru Hargobind Sahib:

Mixed sugar with liquor and then put in Charanamit to fill a pitcher.

*He himself offered to the goddess Kalika and also raised it to offer Bhawani.*¹⁶

What a *Charanmit* of liquor and Cannabis got Sukha Singh prepared from Guru Hargobind Ji in his writings? He also depicted Guru Hargobind Ji opium consumer.

Secondly, he used procure opium.

Taking himself he would offer to others.

(*Gurbilas*, Chapter 10)¹⁷

While Gurbani condemns these intoxicants, the Rehatnamas approve them. I do not say that all Rehatnamas are fake. However, it is necessary to test them on Gurbani. Whichever story or Rehat Maryada fails the test of touchstone of Gurbani, ought to be rejected and should not be imposed on others.

It has been mentioned earlier that the Kesas and Keski are inseparable. Let us discuss it further:

Let good deeds be your body, and faith your bride.

Play and enjoy the Lord's love and delight.

Purify what is impure, and let the Lord's Presence be your religious tradition. Let your total awareness be the turban on your head. | 12 |

(Maaroo, Fifth Mehl, p. 1084)¹⁸

Guru Nanak gave special significance to turban in Gurbani. The Bhagat Bani also puts turban (Keski) at a high pedestal:

How handsome is your turban! And how sweet is your speech.

(Tilang Nam Dev Ji, p. 727)¹⁹

That head which was once embellished with the finest turban - upon that head, the crow now cleans his beak. | 1 |

(Gauree, Kabir Jee, p. 330)²⁰

You make your hair beautiful, and wear a stylish turban on your head.

But in the end, this body shall be reduced to a pile of ashes. | 3 |

(Raag Sorath Bhagat Ravidas Jee, p. 659)²¹

Guru Nank Ji says:

Those who give out ceremonial hats of recognition are fools; those who receive them have no shame.

(Salok, Third Mehl, p. 1286)²²

Bhai Nand Lal Ji also testifies:

Going out bare-headed, eating bare-headed,

Distributing food bare-headed, are heavily punishable acts.

He, who eats without turban, such a Sikh heads for the worst hell.

(Bhai Nand Lal Ji)²³

Bhai Santokh Singh writes that Guru Gobind Singh Ji gave the following advice to Mata Bhag Kaur:

*Wear Kachhera around the waist and turban over head, and then you abide with me.*²⁴

This clearly establishes that following initiation, Guru Gobind Singh Ji prescribed the same dress for women and Singhs. It is worth recalling that Mai Bhago while living in the highest state of spirituality had lost the sense of clothing. When the Sikhs brought this to the notice of the Tenth Master, He instructed Mata Ji to wear Kachhera and turban.

The famous English historian J.D. Cunningham, who witnessed battles, wrote in *History of The Sikhs*:

“Sikh women are distinguished from Hindus of their sex by same variety of dress, but chiefly by a higher top-knot of hair.”

(Page 79)

At that time no body knew about Bhai Randhir Singh or Akhand Kirtani Jatha since both had not yet been born on this earth. Bhai Sahib Bhai Randhir Singh, who suffered tortures in jails for 16 years for the freedom of the country but abided by Sikhi, writes in the booklet *Singhan Da Panth Nirala*:

I vividly remember that prior to 1914 there used to be abundance of Sikh ladies and young girls with turbans in the congregations of Gurudwaras and Sikh religious celebrations. Seeing them, the turbanless women were so much ashamed that they would become

turban wearing. (Page 22)

When I came after 16 years of imprisonment in 1930, I was stunned to see fewer Bibis and sisters with turban over their heads...

Since the times of Sri Dasmesh Ji through word of mouth the practice of including Dastar in the Five Kakkaars, entitled as Keski, has been in vogue in Amrit administering ceremonies of Tat-Khalsai Jathas. This example proves that Guru Patshah established gender equality.

From the very start of Sikh religion other faiths have been variously planning to finish it. Many times Brahminical rituals overwshadowed the Sikh faith, but such influences have been getting repulsed after sometime. It is only a few decades ago that in the periphery of Darbar Sahib, Amritsar idol worship was generally practiced. Yet, the truth prevailed again. Nevertheless, it is leaving behind some of its influence in some forms. To pronounce Kesas as Kakkaar and propagating it, is yet another clever attempt to weaken the Sikh Nation and to ultimately absorb it in Hinduism. Prof. Piara Singh Padam, while studying the olden records of Bhattas, found an established truth about Sikh Rehat:

Sri Guru Gobind Singh Ji, Tenth Incarnation, son of Sri Guru Teg Bahadur Ji, in 1755 (1699), Tuesday, Vaisakhi day, administered Khande Ki Pahul to Five Sikhs, naming them ‘Singh’. First of all Daya Ram Sobti Khatri, resident of Lahore got up. Next was Mohkam Chand washerman resident of Dwarka, Sahib Chand Barber, resident of Bidar, Zaphraban City, Dharam Chand Jawanda a Jat resident of Hastinapur, Himmat Chand water-carrier resident Jagan Nath....stood up turn by turn. All were dressed in Blue, the Guru also dressed up similarly. Smoking, Halal (Muslim meat), shaving, Haraam, mark of fore-head, holy thread, Dhoti were discarded. Deceitful (Meena), Dhirmaliye, Ram Raiye, shaven-head persons and masands were prohibited for any relationship or dealings. Comb, Kirpan, Keski, Karra, Kachhera were given to all. All became hair keepers. All were told to be born in Patna and residents of Anandpur. Further the Guru only knows his play himself. Keep reciting Guru, Guru. May Guru be the saviour everywhere!

Unfortunately, all religions have become lax with the lapse of time. Many weaknesses have also corrupted the Sikh faith. The Guru history is being interpreted selfishly. This is the responsibility of Sikh scholars to carry out more careful study of old Rehatnamas for the sake of Panthic service. Sikh organizations, particularly Shromani Gurdwara Prabandhak Committee, Amritsar should convene a conference of Gursikh scholars for a useful discussion through their paper reading. Living religiously is the basic precept of Sikh faith. We possess:

When I opened it up and gazed upon the treasures of my father and grandfather, then my mind became very happy. | 1 |

(Gauree Gwaarayree, Fifth Mehl; p. 186)²⁵

The crying need is for discerning intellect. The Sikh youth is indulging in hair-cutting and intoxicants. The Sikh ladies through fashion of flowing hair and dressing of hair are indeed ruining their here and hereafter. People laugh at them sarcastically, yet they foolishly find it pleasing.

*The dust flies and falls upon their hair.
Beholding them, the people laugh, and then go home.*

(Aasaa Ki Vaar, First Mehl; p. 465)²⁶

(Des Pardes, 15.4.1988)

1. ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩, ਅੰਗ ੬੭)
2. ਤੇਰੇ ਬੰਕੇ ਲੇਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥
ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ ॥
ਕੰਚਨ ਕਾਇਆ ਸੁਇਨੇ ਕੀ ਢਾਲਾ ॥(ਵਡਹੰਸੁ ਮਹਲਾ ੧, ਅੰਗ ੫੬੭)
3. ਕੇਸਵ ਚਲਤ ਕਰਹਿ ਨਿਰਾਲੇ ਕੀਤਾ ਲੋੜਹਿ ਸੋ ਹੋਇਗਾ ॥੮॥ (ਮਾਰੂ ਮਹਲਾ ੫, ਅੰਗ ੧੦੮੨)
4. ਕੇਸਵ ਕਲੇਸ ਨਾਸ ਅਘ ਖੰਡਨ ਨਾਨਕ ਜੀਵਤ ਦਰਸ ਦਿਸੇ ॥੨॥੯॥੧੨੫॥ (ਬਿਲਾਵਲੁ ਮਹਲਾ ੫, ਅੰਗ ੮੨੯)
5. ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥(ਜਪੁ, ਅੰਗ ੭)
6. ਗੁਰ ਕੇ ਚਰਨ ਕੇਸ ਸੰਗਿ ਝਾਰੇ ॥੧॥(ਆਸਾ ਮਹਲਾ ੫, ਅੰਗ ੩੮੭)
7. ਕੇਸਾ ਕਾ ਕਰਿ ਬੀਜਨਾ ਸੰਤ ਚਉਰੁ ਝੁਲਾਵਉ ॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੪੫)
8. ਸੇ ਦਾੜੀਆਂ ਸਚੀਆ ਜਿ ਗੁਰ ਚਰਨੀ ਲਗੰਨਿ ॥ (ਸਲੋਕ ਮਹਲਾ ੩, ਅੰਗ ੧੪੧੯)
9. ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੋਰ ॥੧॥ (ਗੁਜਰੀ ਮਹਲਾ ੫, ਅੰਗ ੫੦੦)
10. ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥ ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
11. ਦੀਨ ਦੁਨੀਆ ਦਰ ਕਮੰਦੇ ਆਂ ਪਰੀ ਰੁਖਸਾਰਿ ਮਾ ॥ ਹਰ ਦੋ ਆਲਮ ਕੀਮਤੇ ਯਕ ਤਾਰਿ ਮੂਏ ਯਾਰਿ ਮਾ ॥(ਦੀਵਾਨਿ ਗੋਯਾ ਭਾ: ਨੰਦ ਲਾਲ ਜੀ)
12. ਕੰਘਾ ਦੇਨੋ ਵਕਤ ਕਰ, ਪਾਗ ਚੁਨੈ ਕਰ ਬਾਂਧਈ ॥ ਦਾਤਨ ਨੀਤ ਕਰੇਇ, ਨਾ ਦੁਖ ਪਾਵੈ, ਲਾਲ ਜੀ ॥੨॥(ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ)
13. ਸੀਲ ਜਤਿ ਕੀ ਕਛ ਪਹਰਿ ਪਕੜਿਓ ਹਥਿਆਰਾ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੂਜਾ, ਵਾਰ ੪੧, ਪਉੜੀ ੧੫)

14. ਤਾਂ ਤੇ ਸ੍ਰੀ ਮੁਖ ਵਾਕ ਉਚਾਰਾ ॥ ਹੋਇ ਸੁੱਖੇ ਕੀ ਦੇਗ ਤਿਆਰਾ ॥ ਸਿੰਘ ਹੋਇ ਜਬ ਆਲੁਸ ਧਾਰੀ ॥ ਮਾਦਕ ਚਹੀਏ ਅਨਦ ਮਝਾਰੀ ॥ (ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ, ੧੧੩)
15. ਜਬੈ ਜਾਮ ਦਿਨ ਆਤਿ ਰਹਾਯੋ । ਸ੍ਰੀ ਗੁਰੂ ਵਿਜਿਆ ਪਾਨ ਕਰਾਯੋ ।
16. ਮਦਿਰਾ ਬੀਜਿਆ ਖਾਂਡ ਮਿਲਾਈ । ਚਰਨਾਮਿਤ ਮਿਲ ਗਾਗਰ ਪਾਈ । ਲੈ ਨਿਜ ਭੇਟ ਕਾਲਿਕਾ ਦੀਨੇ । ਲੈ ਭਵਾਨੀ ਕੀ ਉਚਰ ਪਬੀਨੇ ।
17. ਬਿਜਿਆ ਧਰਛਤ (ਅਫੀਮ) ਅਮਰ ਮਗਾਵੈ । ਆਪ ਛਕੈ ਪੁਨ ਅਵਰ ਦਿਆਵੈ । (ਗੁਰਬਿਲਾਸ ਅਧਿਆਇ ਦਸਵਾਂ)
18. ਕਾਇਆ ਕਿਰਦਾਰ ਅਉਰਤ ਯਕੀਨਾ ॥ ਰੰਗ ਤਮਾਸੇ ਮਾਣਿ ਹਕੀਨਾ ॥ ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥੧੨॥ (ਮਾਰੂ ਮਹਲਾ ੫, ਅੰਗ ੧੦੮੪)
19. ਖੂਬੁ ਤੇਰੀ ਪਗਰੀ ਮੀਠੇ ਤੇਰੇ ਬੋਲ ॥ (ਤਿਲੰਗ ਬਾਣੀ ਭਗਤਾ ਕੀ ਨਾਮਦੇਵ ਜੀ, ਅੰਗ ੭੨੭)
20. ਜਿਹ ਸਿਰਿ ਰਚਿ ਰਚਿ ਬਾਧਤ ਪਾਗ ॥ ਸੋ ਸਿਰੁ ਚੁੰਚ ਸਵਾਰਹਿ ਕਾਗ ॥੧॥ (ਗਉੜੀ ਕਬੀਰ ਜੀ, ਅੰਗ ੩੩੦)
21. ਬੰਕੇ ਬਾਲ ਪਾਗ ਸਿਰਿ ਡੇਰੀ ॥ ਇਹੁ ਤਨੁ ਹੋਇਗੋ ਭਸਮ ਕੀ ਢੇਰੀ ॥੩॥ (ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ, ਅੰਗ ੬੫੯)
22. ਕੁਲਹਾਂ ਦੇਂਦੇ ਬਾਵਲੇ ਲੈਂਦੇ ਵਡੇ ਨਿਲਜ ॥ ਚੂਹਾ ਖਡ ਨ ਮਾਵਈ ਤਿਕਲਿ ਬੰਨੈ ਛਜ ॥ (ਸਲੋਕ ਮ: ੧, ਅੰਗ ੧੨੮੬)
23. ਨਗਨ ਹੋਇ ਬਾਹਰ ਫਿਰੈ, ਨਗਨ ਸੀਸ ਜੋ ਖਾਇ ॥ ਨਗਨ ਪ੍ਰਸਾਦਿ ਜੋ ਬਾਟਈ, ਤਨਖਾਹੀ ਵੱਡੇ ਕਹਾਇ ॥ ਪਾਗ ਉਤਾਰ ਪ੍ਰਸਾਦਿ ਜੋ ਖਾਵੈ, ਸੋ ਸਿਖ ਕੁੰਭੀ ਨਰਕ ਸਿਧਾਵੈ ॥ (ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ)
24. ਤਓ ਸੰਗ ਤੁਮ ਰਹਿਤ ਹਮਾਰੇ । ਪਹਿਰ ਕਾਛ ਲਕ ਸਿਰ ਦਸਤਾਰੇ । (ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ)
25. ਪੀਊ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ ॥ ਤਾ ਮੇਰੈ ਮਨਿ ਭਇਆ ਨਿਧਾਨਾ ॥੧॥ (ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫, ਅੰਗ ੧੮੬)
26. ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ ॥ ਵੇਖੈ ਲੋਕੁ ਹਸੈ ਘਰਿ ਜਾਇ ॥ (ਆਸਾ ਕੀ ਵਾਰ ਮ: ੧, ਅੰਗ ੪੬੫)

Is Keski as Kakkaar a Creation of Bhai Randhir Singh Ji?

I had a chance to read the letter of Bhai Joga Singh Ji, South Woodford London, "Are all Sikhs unpracticing?" which appeared in Des Pardes Issue No. 1376 dated 24.11.95. He has expressed some doubts with reference to my article, "Na Ham Hindu Na Muslman", i.e., "I am not a Hindu, nor am I a Muslim (Bhairao, Fifth Mehl; p. 1136)"¹. Difference of opinion is human nature. Should the criticism be positive and for the betterment of Panth, it ought to be considered Satguru's blessing. Bhai Joga Singh appears to be a Gursikh with sincere concerns about the Panth but because of scanty knowledge of Gurbani and Sikh history he could not help writing this. It is my duty to reply to the points raised by him.

He writes: (1) The entire Sikh history holds testimony to the fact that Kesa is the most prominent Kakkaar. In the absence of Kesa, there is no value of the other four Kakkaars. If one along with four Kakkaars also wears a Keski but is devoid of symbol of hair (beard and moustaches) which is the most prominent Kakkaar, what kind of such Sikh would be?

The history bears out that before Bhai Sahib, Kesa was the fundamental Kakkaar accepted by the whole Panth which is accepted even today. Is it that besides Bhai Sahib, the likes of Akali Phoola Singh were half-practicing Sikhs? This means that Keski as Kakkaar is the creation of Bhai Randhir Singh.

In my opinion, these were the only two points that have embroiled Bhai Joga Singh in doubt. The other minor issues are all subservient to these.

Keski: Bhai Sahib Bhai Kahn Singh Nabha, an outstanding scholar, combining the words employed in Gurbani and Gurmat history, writes as below in *Gur Shabd Ratnakar Mahan Kosh*:

Keski—noun, 'a small turban worn for the protection of hair (Kesa)'.

Thus the word Keski means a short Dastar that is used for the protection of Kesa. One may agree or not, Kesa and Keski (turban) go together in usage and meaning. Despite they being integrally connected both need to be tested on the touch-stone of Gurbani.

Kesa— These are the seal of Guru. Thus cutting hair is the disobedience of Tenth Guru's command. In other words, it amounts to apostasy. The blessing of hair comes with the very birth of a child, i.e., the Kesas grow naturally from within the body. Kesas are not an external Kakkaar, like the other four. Also the other Kakkaars unlike Kesas are not part of the body, but are worn on some specific part of the body.

Kachhera is worn around the waist, Kara on the wrist, Kirpan in a sling across the chest and Kangha in Kesas which are a prominent part of body. The other four Kakkaars are distinct and are independently assigned unique roles. None of these needs another Kakkaar for its care. Then why the fifth Kakkaar Kesas require Kangha for their care? If Kesas were a Kakkaar like the other Kakkars then they should have been used to care some part of the body.

Some may have thick growth of Kesas, while others may have scanty growth, and some may be devoid of Kesas. Thus how a person without Kesas naturally or through disease, can be declared an apostate? What answer would be provided in this situation by those who regard Kesas as Kakkaar? Would a hairless person by birth become an apostate? However, the one who cuts Kesas deliberately is only regarded as apostate. If Kesas are Kakkaar then why are they not included in *Kurehats*? There is no harm in accepting Keski, i.e., a short turban, as Kakkaar for the protection of Kesas, the seal of Guru. This practice was not started by Bhai Sahib Bhai Randhir Singh. Much before his birth Keski had been respected as a Kakkaar. Guru's commands and Sikh history bears a testimony in this regard:

*Let good deeds be your body, and faith your bride.
Play and enjoy the Lord's love and delight.
Purify what is impure, and let the Lord's Presence be your religious tradition. Let your total awareness
be the turban on your head. | 12 |*

(Maaroo, Fifth Mehl:, p. 1084)²

How handsome is your turban! And how sweet is your speech.

(Tilang Nam Dev Jee, p. 727)³

*That head which was once embellished with the finest turban - upon that head, the crow now cleans his
beak. | 1 |*

(Gauree, Kabeer Jee:, p. 330)⁴

*You make your hair beautiful, and wear a stylish turban on your head.
But in the end, this body shall be reduced to a pile of ashes. | 3 |*

(Raag Sorath, Bhagat Ravidas Jee, p. 659)⁵

Those who give out ceremonial hats of recognition are fools; those who receive them have no shame.

(Salok, Third Mehl:, p. 1286)⁶

Here Guru Nanak Dev Ji highlighted the importance of turban and prohibited the use of hat. Bhai Nand Lal Ji Goya writes in Rehatnama:

*Going out bare-heade, eating bare-headed,
Distributing food bare-headed, are heavily punishable acts.
He, who eats without turban, such a Sikh heads for the worst hell.*

(Bhai Nand Lal Ji)⁷

Bhai Santokh Singh writes about the following advice to Mata Bhag Kaur (Mai Bhago) by Guru Gobind Singh Ji:

Wear Kachhera around the waist and turban over head, and then you abide with me.⁸

The well-known English historian J.D. Cunningham has written personal accounts of Anglo-Sikh battles in *History of the Sikhs*:

Sikh women are distinguished from Hindus of their sex by same variety of dress, but chiefly by a higher top-knot of hair.

(p. 79)

Bhai Randhir Singh Ji writes on pages 139-140 of his book, *Gurmat Vichar*:

Cunningham, an English historian has revealed the Gurmat principle, enacted by Sri Dasmesh Ji that the Sikh ladies used to tie hair knot on top of their heads.

This was written when neither the cousin Sajjan Singh nor his wife were born. Neither Bhai Sahib Randhir Singh Ji nor his wife or his daughter were born. However,

blessed is Cunningham who depicted the reality of Gurmat principle. This makes us perplexed that as to how people attribute the start of this new precept to Bhai Randhir Singh. This is proved beyond doubt that the English historian truly wrote the reality of precept of Gurmat propagated by the Tenth Master. This proves clearly that this is truly Gurmat Rehat that was initiated by Guru Gobind Singh Ji. However, its followers are fewer.

In his booklet "*Singhan da Panth Nirala (Unique Panth of Singhs)*" Bhai Randhir Singh Ji also writes: "I vividly remember that prior to 1914 there used to be abundance of Sikh ladies and young girls with turbans in the congregations of Gurudwaras and Sikh religious celebrations. Seeing them, the turbanless women were so much ashamed that they would become turban wearing." (p. 22). He writes further, "When I came after 16 years of imprisonment in 1930, I was stunned to see fewer Bibis and sisters with turban over their heads"... Since the times of Sri Dasmesh Ji, through word of mouth, the practice of including Dastar in the Five Kakkaars, entitled as Keski, has been in vogue in Amrit administering ceremonies of Tat-Khalsai Jathas.

This evidence alone proves that Guru Gobind Singh Ji treated both Singhs and Singhnians equally.

To pronounce Kesas as Kakkaar and propagating it is yet another clever attempt to weaken the Sikh Nation and to ultimately absorb it in Hinduism. Prof. Piara Singh Padam, who did not belong to Akhand Kirtani Jatha while studying the olden records of Bhatt Vahis, found an established truth about Sikh Rehat:

Sri Guru Gobind Singh Ji, Tenth Incarnation, son of Sri Guru Teg Bahadur Ji, in 1755 (1699), Tuesday, Vaisakhi day, administered Khande Ki Pahul to Five Sikhs, naming them 'Singh'. First of all Daya Ram Sobti Khatri, resident of Lahore got up. Next was Mohkam Chand washerman resident of Dwarka, Sahib Chand Barber, resident of Bidar, Zaphran City, Dharam Chand Jawanda a Jat resident of Hastinapur, Himmat Chand water-carrier resident Jagan Nath....stood up turn by turn. All were dressed in blue, the Guru also dressed up similarly. Smoking, Halal (Muslim meat), shaving, Haraam, mark of fore-head, holy thread, Dhoti were discarded. Deceitful (Meena), Dhirmaliye, Ram Raiye, shaven-head persons and masands were prohibited for any relationship or dealings. Comb, Kirpan, Keski, Karra, Kachhera were given to all. All became hair keepers. All were told to be born in Patna and residents of Anandpur. Further the Guru only knows his play himself. Keep reciting Guru, Guru. May Guru be the saviour everywhere!

(Bhat Vahi Pargna, Thanesar)

Ever since that time, the fully abiding Gursikhs, the 'Five Chosen Beloved Ones', in accordance with Guru's instructions, have been advising the seeker Singhs and Singhnian to adopt the Rehat of Five Kakkaars during the Amrit administering ceremony. This is because Dasmesh Pita commands:

*I love practice and not mere Sikh.*⁹

Bhai Randhir Singh Ji only disseminated the olden traditions of Sikh Rehat Maryada. He did not establish a new Path. Bhai Sahib suffered ruthless tortures during 16 years of jail of British rule for the cause of freedom of the country. He has authored about 40 books explicating Gurmat. These are the light-house for those who aspire to tread on 'Gurmat highway'. Akali Phoola Singh, Hari Singh Nalwa, Nawab Kapur Singh etc. were respected by the entire Sikh Nation and will remain so. The Akhand Kirtani Jatha has full faith in Shabad Guru- Sri Guru Granth Sahib. Unlike Namdhari brethrens

they do not believe in series of 12th, 13th Gurus. The Akhand Kirtani Jatha is an inseparable part of the Khalsa Panth.

1. ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥ (ਭੈਰਉ ਮਹਲਾ ੫, ਅੰਗ ੧੧੩੬)
2. ਕਾਇਆ ਕਿਰਦਾਰ ਅਉਰਤ ਯਕੀਨਾ ॥ ਰੰਗ ਤਮਾਸੇ ਮਾਣਿ ਹਕੀਨਾ ॥ ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥੧੨॥ (ਮਾਰੂ ਮਹਲਾ ੫, ਅੰਗ ੧੦੮੪)
3. ਖੂਬੁ ਤੇਰੀ ਪਗਰੀ ਮੀਠੇ ਤੇਰੇ ਬੋਲ ॥ (ਤਿਲੰਗ ਬਾਣੀ ਭਗਤਾ ਕੀ ਨਾਮਦੇਵ ਜੀ, ਅੰਗ ੨੨੭)
4. ਜਿਹ ਸਿਰਿ ਰਚਿ ਰਚਿ ਬਾਧਤ ਪਾਗ ॥ ਸੋ ਸਿਰੁ ਚੁੰਚ ਸਵਾਰਹਿ ਕਾਗ ॥੧॥ (ਗਉੜੀ ਕਬੀਰ ਜੀ, ਅੰਗ ੩੩੦)
5. ਬੰਕੇ ਬਾਲ ਪਾਗ ਸਿਰਿ ਡੇਰੀ ॥ ਇਹੁ ਤਨੁ ਹੋਇਗੋ ਭਸਮ ਕੀ ਵੇਰੀ ॥੩॥ (ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ, ਅੰਗ ੬੫੯)
6. ਕੁਲਹਾਂ ਦੇਂਦੇ ਬਾਵਲੇ ਲੈਂਦੇ ਵਡੇ ਨਿਲਜ ॥ ਚੂਹਾ ਖਡ ਨ ਮਾਵਈ ਤਿਕਲਿ ਬੰਨੈ ਛਜ ॥ (ਸਲੋਕ ਮ: ੧, ਅੰਗ ੧੨੮੬)
7. ਨਗਨ ਹੋਇ ਬਾਹਰ ਫਿਰੈ, ਨਗਨ ਸੀਸ ਜੋ ਖਾਇ ॥ ਨਗਨ ਪ੍ਰਸਾਦਿ ਜੋ ਬਾਂਟਈ, ਤਨਖਾਹੀ ਵੱਡੇ ਕਹਾਇ ॥ ਪਾਗ ਉਤਾਰ ਪ੍ਰਸਾਦਿ ਜੋ ਖਾਵੈ, ਸੋ ਸਿਖ ਕੁੰਭੀ ਨਰਕ ਸਿਧਾਵੈ ॥ (ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ)
8. ਤਓ ਸੰਗ ਤੁਮ ਰਹਿਤ ਹਮਾਰੇ । ਪਹਿਰ ਕਾਛ ਲਕ ਸਿਰ ਦਸਤਾਰੇ । (ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ)
9. ਰਹਿਤ ਪਿਆਰੀ ਮੁਝ ਕਉ ਸਿਖ ਪਿਆਰਾ ਨਾਹਿ ॥

Neither are We Hindus nor Muslims

It is unfortunate for the Sikh Nation that while the simpler and clearer message of the Sikh faith is simpler and clearer it is more and more obscuredly presented to the world. That is why the Hindu scholars are out to prove that Sikhs having been originated from Hindus are indeed Hindus. The Indian government is also fully determined that Sikhs are not a distinct nation but only a branch of Hinduism. Thus there is no place for the Sikhs or their opinion in the constitution although they have distinct religious precepts, articles of faith and Guru-ordained dress. The Hindu Code bill uniformly applies to both Hindus and Sikhs despite the vast differences in the fundamentals of Hinduism and Sikhi. Sikhs are belittled by regarding them as part of the Hindu Society.

Guru Nanak Dev Ji laid the foundation of Sikh faith. This faith neither depends on any external philosophy nor on a pile of ritualistic practices. Sikhi is also not limited to particular class, caste or country. Conversely:

The four castes - the Kh'shaatriyas, Brahmins, Soodras and Vaishyas - are equal in respect to the teachings.

(Soohee, Fifth Mehl., p. 747)¹

This faith does not preach the non-existence of manifested world, but advises a combination of kingship with saintliness while living in this world or spiritualism with detachment. Hinduism has no clear definitive definition. It is indeed an admixture of self-contradictory thoughts. The Hindus worship self styled gods and goddesses in diverse ways.

Guru Nanak Dev Ji was indeed born in a Hindu family, but he did not adopt Hinduism because it had become a religion of superstitions. For instance, in his childhood he declined to wear *Janeu*—the holy thread. He founded Sikhi to save the world that was burning in the fire of restlessness and greed. It is akin to Moses being born in a family of idol worshippers, but he founded Judaism. Prophet Jesus was born in a Jew family, but founded Christianity. Also Mohammad was born in a Qureshi family, but founded Islam. If all these prophets could found a new faith contrary to the practice of family in which they were born, then without doubt Guru Nanak was also sent on this earth to establish a distinct faith. Guru Nanak completed his mission in 10 body forms (knowledge incarnations):

*You are Nanak, You are Angad, and You are Amar Daas; so do I recognize You.
When I saw the Guru, then my mind was comforted and consoled. | 7 |*

(Ramkali Ki Vaar, p. 968)²

The nation that follows this religion has its distinct existence. The Sikhs receive their preaching from the revealed Word (Bani) which is clearly depicted as:

By myself, I do not even know how to speak; I speak all that the Lord commands.

(Soohee, Fifth Mehl, Gunvantee ~ The Worthy And Virtuous Bride;
p. 763)⁵

Guru Nanak Dev Ji passed on Guruship to Sri Guru Angad Sahib. Thus, "They shared the One Light and the same way; the King just changed His body (Ramkali Ki Vaar, p. 966)"⁴. And lastly Guru Gobind Singh Ji installed Guru Granth Sahib as the Eternal Guru.

Sikhs are the citizens of India, but are not Hindus. This fact is not an imagination but is as ordained by Satgurus in the Bani:

1. *I am not a Hindu, nor am I a Muslim.*

(Bhairao, Fifth Mehl, p. 1136)⁵

2. *Others, whether Hindu or Muslim, are just babbling.*

(Ramkali Ki Vaar, First Mehl, p. 952)⁶

3. *Muslims and Hindus follow two distinct paths. They contemplate on 'Ram' and 'Rahim', but with egoistic pride.*

(Bhai Gurdas Ji, Vaar 38, Pauri 9)

4. *They asked Baba Nanak to open and search in his book whether Hindu is great or the Muslim. Baba replied to the pilgrim hajis, that, without good deeds both will have to weep and wail. Only by being a Hindu or a Muslim one can not get accepted in the court of the Lord.*

(Bhai Gurdas Ji, Vaar 1, Pauri 33)⁷

5. *Some are entangled in wrangling between them. The Supreme Being, Lord, keeps away from them.19.1. Some do the bead-counting in Muslim (Tasbi) and some in Hindu (Maala) ways. Some recite Puran and some Quran.20.1.*

(Chaubeevan Avtar, Dasam Granth, p. 157)⁸

Sri Guru Gobind Singh Ji warned Sikhs:

He the Khalsa meditates on the Ever-radiant Light, day and night, and rejects all else but the one Lord from the mind.

He decorates himself with perfect love and faith, and believed not in fasts, tombs, crematoriums and hermit cells, even by mistake.

He knows none except the one Lord in the performance of acts of pilgrimage, charities, compassion, austerities and self-control.

Such a man, in whose heart shines the full Divinely Radiant Light is a true a pure Khalsa.

(Sawayaye Patshahi 10)⁹

Evidently, the Khalsa was separated from Hinduism and other religions by imparting a distinct identity and by upholding its own flag. By administering Amrit, the Sikhs were prescribed Sikhi dress and were given suffixes of Singh (lion) and Kaur (lioness) to their names. The dress code of five Kakkaars was strictly enforced. They were ordered to follow Gurmat (Guru's wisdom) strictly. Thus it is important to differentiate between Gurmat and other faiths:

1. **Mantra (Holy Word):** Hindus – Gyatri; Muslims- Kalma and Sikhs – 'Waheguru' is the Gur-Mantra.

2. **Mangla charan** (Introductory salutation): Hindus – Om Sri Ganeshey Namah, etc.; Muslims – Bismillah etc.; Sikhs – Ik-Onkar Satgur Prasad.

3. **Greetings:** Hindus – Ram Ram, Namaste, etc.; Muslims – Slam-a-laikam and Sikhs – Waheguru Ji ka Khalsa, Waheguru Ji Ki Fateh.

4. **Religious book:** Hindus—Vedas; Muslims—Quran and Sikhs—Sri Guru Granth Sahib. According to Hinduism, only a Brahmin is entitled to read and study the holy scriptures—Vedas, Shastras, etc. However, Gurbani is for reading and studying by all human kinds without any reservation.

5. **Tirath (Holy shrines):** Hindus—Ganges, Banaras, Gaya, Pryag, etc.; Muslims—Mecca, Madina; and Sikhs—Sri Amritsar, Abchal Nagar (Hazoor Sahib, Nander) and above all the most important is Waheguru Name.

6. **Direction for worship:** Hindus bow towards the East, Muslims bow towards the West and Sikhs consider Waheguru as all-prevading in four directions.

7. **Bathing time:** Hindus bathe at sun-rise; Muslims wash their hands and feet (Vuzoo) prior to prayer and Sikhs bathe in early morning for becoming alert for prayers and meditation in Amrit Vela. However, bathing in itself is not regarded as a way of liberation.

8. **Sanskar (A religious act of lasting value):** Hindus—Holy Thread (Janeu), Mundan (Hair cutting) practices etc.; Muslims—Sunat (circumscision). However, for Sikhs Amrit administration is the most essential requirement.

9. **Hindus** consider it auspicious to give charity to a renouncer and Brahmin. For the Sikhs, feeding and helping the poor is depositing in Guru's treasury.

10. **Indicators:** Hindus—Forehead mark, rosary, Janeu, Dhoti, etc. Sikhs— 'Kachh, Karra, Kirpan, Kangha, Keski; adoption of this Five Kakkaar dress code makes a Sikh.' (Rehatnama Bhai Chaupa Singh)¹⁰

In short, there is no commonness of any principle between Hinduism and Sikhi. The Hindus worship gods and goddesses, but Sikhs are instructed to:

Believe not the created Names of the Lord except the Created Lord.

One who is the origin of all, unborn, unconquerable and indestructible, consider Him alone as your Supreme Being.(1)pause.

(Rag Kaliyan By the Tenth King)¹¹

The blind, ignorant, self-willed manmukhs forsake their Lord and Master, and dwell on His slave Maya.

(Raag Bhairao, Fifth Mehl, Chaupadas, Second House:, p. 1138)¹²

The angelic beings, goddesses and gods are deluded by doubt.

The Siddhas and seekers, and even Brahma are deluded by doubt.

(Guari ki vaar Pauree:, p. 258)¹³

The goddesses do not know His mystery.

Above all is the unseen, Supreme Lord God. | 2 |

(Raamkalee, Fifth Mehl:, p. 894)¹⁴

One who worships the Great Goddess Maya

will be reincarnated as a woman, and not a man. | 3 |

(Gond Bhagat Naam Dev Ji, p. 874)¹⁵

Worship of gods and goddesses is prohibited for the Sikhs. The command is:

I do not pray to Ganesha in the beginning, never do I contemplate on gods Krishna or Bishana.

(Patshahi 10)¹⁶

Meditate on the One, and worship the One.

Remember the One, and yearn for the One in your mind.

(Gauri Sukhmani Fifth Mehl, p. 289)¹⁷

I contemplate not of another beside thee O' Lord!

Whatever boon I seek, I shall receive from thee!

(Benti Chapai Patshahi 10)¹⁸

The Hindus follow caste system. They regard a Brahmin worthy of worship irrespective of character because he being born from the mouth of Brahma. A Khatri and Vaish preserve the right of worship, wealth, charity and honour for the Brahmins. Shudra (low-caste) being born from the feet of Brahma is a lowly being. He has no right of worship and is not even allowed to face a Brahmin. However, Sri Guru Arjan Dev Ji got the foundation stone of Sri Harimandar Sahib laid by a Muslim Faqir, Saeen Mian Mir and set an example of human equality by keeping four doors in four directions for the entry of all four Varnas (castes). Sikhs are advised as:

The One God is our father; we are the children of the One God. You are our Guru.

(Sorat'h, Fifth Mehl, Second House, Chau-Padas, p. 611)¹⁹

Pride in social status is empty; pride in personal glory is useless.

The One Lord gives shade to all beings.

(Salok, First Mehl, p. 83)²⁰

Naam Dayo the printer, and Kabeer the weaver, obtained salvation through the Perfect Guru.

Those who know God and recognize His Shabad lose their ego and class consciousness.

Their Banis are sung by the angelic beings, and no one can erase them, O Siblings of Destiny! | 3 |

(Siree Raag, Third Mehl, p. 67)²¹

The Lord has sanctified the sinners and made them His own; all bow in reverence to Him. No one asks about their ancestry and social status; instead, they yearn for the dust of their feet. | 1 |

(Goojaree, Fifth Mehl, Du-Padas, Second House, p. 498)²²

Tell me, O Pandit, O religious scholar: since when have you been a Brahmin?

Don't waste your life by continually claiming to be a Brahmin. | 1 | Pause |

If you are indeed a Brahmin, born of a Brahmin mother,

then why didn't you come by some other way? | 2 |

(Gauree, Kabeer Jee, p. 324)²³

In the dwelling of the womb, there is no ancestry or social status.

All have originated from the Seed of God. | 1 |

(Gauree, Kabeer Jee, p. 324)²⁴

So Satgurus abolished the misconception of caste by descent and declared all castes as one. A person following the Divine precepts was termed as the knowledgeable, Giani, worthy of respect. Similarly, Sikhs were saved from the muddiness of fasting, Sutak (uncleanliness of women after giving birth), ritualism, Shrad (ritualistic feeding for ancestors) etc. Idol worship is a dominant practice in Hinduism, but it is condemned in Sikhi:

The Hindus have forgotten the Primal Lord; they are going the wrong way.

As Naarad instructed them, they are worshipping idols. They are blind and mute, the blindest of the blind.

The ignorant fools pick up stones and worship them.

But when those stones themselves sink, who will carry you across? | 2 |

(First Mehl, p. 556)²⁵

Those who call a stone their god

their service is useless.

Those who fall at the feet of a stone god -

their work is wasted in vain. | 1 |

My Lord and Master speaks forever.

God gives His gifts to all living beings. | 1 | Pause | ...

The stone does not speak; it does not give anything to anyone.

Such religious rituals are useless; such service is fruitless. | 2 |

The names of all ten Gurus have resemblance with Hindu names, but all Gurus kept hairs. Bani holds Kesas in great reverence. The Timeless Being is also projected as beautiful with Kesas in Gurbani:

*Your eyes are so beautiful, and Your teeth are delightful.
Your nose is so graceful, and Your hair is so long.*

(Wadahans, First Mehl:, p. 567)²⁷

Pir Budhu Shah felt thankful and blessed following the martyrdom of his two sons and five hundred followers in the battle of Bhangani. However, it is shameful that battle of Bhangani was the handiwork of Hindu Rajas, to decimate Guru Gobind Singh and the growing sapling of Sikhi. The Guru had never lifted sword to destroy any faith. Guru Sahib sacrificed his parents, family and countless Singhs for the protection of faith and hapless people against atrocities. Guru Teg Bahadur Sahib did not sacrifice himself for the uplift of Tilak and Janju, but to save the harassed Pandits. The Satguru took Sikhs out of muddiness of ritualism; omens; auspicious days, times and occasions; incantations; ritualistic funeral acts; fasting; pind (offering of funeral barley cakes to the deceased relatives); charity; and Shrad (ritual of serving food to Brahmins for the ancestors) and prescribed for the Sikhs recitation of five Banies in the early morning, Rehras in the evening and *Sohila* at night before going to sleep as mandatory. He prohibited Sikhs from the worship of any living Guru, incarnate beings, gods or goddesses by giving an initiation dose of the Name of Timeless Being for contemplation. The Guru did not perform any Yag at Naina Devi Mandir, but exposed the pretention of Brahmins to manifest goddess by doing a 'havan'. Gods and goddesses are themselves beggars at the door of Akal Purakh, and hence what can they grant to others? He got translated Chandi di Vaar, Chandi Charitra, Krishna Avtar, Rama Avtar, Chaubis Avtar, etc. not for their worship but for inculcating the spirit of courage to fight for religious righteousness.

I do not adore Ganesha in the beginning and also do not meditate on Krishna and Vishnu; I have only heard about them with my ears and I do not recognize them; my consciousness is absorbed at the feet of the Supreme Kal (the Immanent Brahman).434.

(Dasam Granth, p. 310)²⁸

*Svayiaa || O God since I have fallen at Your Feet, I do not care for anybody else. Since I have taken shelter of one God, I am not afraid of anybody and I do not worship anyone else.
I do not follow the religious ways, preached by various religions believing in Ram, Mohammad, Puran or Quran.*

The Simritis, Shastras and the Vedas lay down different doctrines, but I do not recognise any of these. O God, You have the sword in Your Hand, I have written these hymns with Your grace and kindness, all that has been said is in fact spoken by you.

(Dasam Granth, Rama Avtar, p. 254)²⁹

There is no discrimination against any province, language, faith or country in Sikhi. The Bani revealed in the prevalent regional languages of India has been written in Gurmukhi script. Any person is free to adopt this faith. The Tenth Guru saved Hindus from persecution by creating the Khalsa Panth. While fighting against cruelty, the Guru destroyed the pride of proud high-castes by administering baptism with the double-edged sword. Reviving the courage of humiliated nation the Guru repulsed the attack of Duranies and rescued the hapless and orphaned ladies from their clutches. Hindu girls used to be disgraced by selling them in the markets of Ghazni. Rajputs used to feel

proud in offering their daughters in marriages to Mughals. According to one writer (poet Bulle Shah):

*Had Guru Gobind Singh not been there, all would have been circumcised.*³⁰

The Satguru commanded that Sikhs should not to eat or marry with Hindus (clean shaven). Alliance should be made among Gursikhs alone. He who kills new-born girl or marry his daughter to a clean shaven becomes punishable. Any one who cuts hair becomes excommunicated and apostate.

*So long as the Khalsa maintains its distinction,
I shall bestow all the glory.*

Should they adopt Brahminism, I shall have no confidence in them.

(Sarab Loh Granth)³¹

We cannot ignore Guru Sahib's message of unity and mutual love. However, all are not one religiously and socially. Thus a Sikh gone clean shaven cannot be relied upon, though such persons make pretentious claims that Sikhi should be judged from the purity of mind as it is not tied up with the symbols of Kesh, Kachh etc.? However, by saying so they do not become Sikhs from their hearts and are only pretending for their mental satisfaction. Therefore, they cannot be relied upon. Abiding by Guru's ordained code of living (Rehat) in practice is Sikhi in reality.

Hinduism intends to usurp Sikhi like Buddhism and Jainism. The Indian Congress government has a majority of staunch Arya Samajists and is crushing the minority nations; it is especially defrauding with the Sikhs. This is evident from the following:

1. The Sikhs are a criminal nation; therefore the police should keep a special check on them.
2. The Punjabi speaking province was fraudulently projected as a bilingual province. During census, the Hindus living in the Punjab got their mother-tongue written as Hindi.
3. Sri Guru Granth Sahib and other religious books were burnt down to ashes, but the government takes no notice of this.
4. The Sikh psyche was hurt by throwing cigarettes and secreta into the holy pools.
5. Insulting the baptized Singhs and Singhanian during air travel and strictly restricting the wearing of chief Kakkar, Kirpan is a grave injustice to the Sikhs.
6. Obstructing the Sikhs from going to Delhi during the Asian Games in 1981.
7. What is depicted from the provision of financial and political patronage to Nirankaris, Radha Swamis and other fake Sadhs for adulterating Rehat Maryada?
8. It is an extreme to shoot abiding Amritdhari Sikhs by labeling them terrorists, and burning of their homes. Sikhs are discriminated against in government jobs. That is why the Sikh Nation is struggling to be independent.

Says Guru Teg Bahadur Sahib:

One who does not frighten anyone, and who is not afraid of anyone else.

(Salok Mehla 9, p. 1427)³²

Our country can only progress if all have religious freedom. Sikhs are a minority community in India. If Muslims, Christians and Parsees born in India, are entitled for special concessions then why not the Sikhs? We as Indians cannot have uniform religious and social customs. Sikhs are a distinct Nation. Even the British government had to acknowledge this. A school principal refused admission to a turbaned boy. But

the British government had to listen to the nation united on Guru's preaching of unity and mutual love, and the rule was amended to allow the Sikhs to practice their Reht Maryada (Living Code) in all spheres of life. Provided a Sikh is determined in abiding the Rehat Maryada then:

Take one step towards Guru's sanctuary, the Guru shall take million steps for receiving a Sikh.

(Kabbir Bhai Gurdas Ji)³³

(Sura, Amritsar, May 1983)

1. ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੪੭)
2. ਨਾਨਕੁ ਤੂ ਲਹਣਾ ਤੁਹੈ ਗੁਰੁ ਅਮਰੁ ਤੂ ਵੀਚਾਰਿਆ ॥ ਗੁਰੁ ਡਿਠਾ ਤਾਂ ਮਨੁ ਸਾਧਾਰਿਆ ॥੭॥ (ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਰਾਇ ਬਲਵੰਡ ਤਥਾ ਸਤੈ ਭੂਮਿ ਆਖੀ, ਅੰਗ ੯੬੮)
3. ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥ (ਸੂਹੀ ਮਹਲਾ ੫ ਗੁਣਵੰਤੀ, ਅੰਗ ੭੬੩)
4. ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥ (ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਰਾਇ ਬਲਵੰਡ ਤਥਾ ਸਤੈ ਭੂਮਿ ਆਖੀ, ਅੰਗ ੯੬੬)
5. ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥ (ਭੈਰਉ ਮਹਲਾ ੫, ਅੰਗ ੧੧੩੬)
6. ਹੋਰੁ ਫਕਤੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ॥ (ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮ: ੧, ਅੰਗ ੯੫੨)
7. ਪੁਛਨਿ ਫੋਲਿ ਕਿਤਾਬ ਨੋ ਹਿੰਦੂ ਵਡਾ ਕੀ ਮੁਸਲਮਾਨੋਈ ॥ ਬਾਬਾ ਆਖੇ ਹਾਜੀਆ ਸੁਭਿ ਅਮਲਾ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ ॥ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਦਰਗਹ ਅੰਦਰਿ ਲਹਨਿ ਨ ਢੋਈ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਵਾਰ ੧, ਪਉੜੀ ੩੩)
8. ਏ ਦੋਉ ਮੋਹ ਬਾਦ ਮੋਂ ਪਚੇ ॥ ਇਨ ਤੇ ਨਾਥ ਨਿਰਾਲੇ ਬਚੇ ॥...੧੯॥੧॥ ਇਕ ਤਸਬੀ ਇਕ ਮਾਲਾ ਧਰਹੀ ॥ ਏਕ ਕੁਰਾਨ ਪੁਰਾਨ ਉਚਰਹੀ ॥...੨੦॥੧॥ (ਦਸਮ ਗ੍ਰੰਥ, ਚੌਬੀਸਵਾਂ ਅਵਤਾਰ, ਅੰਗ ੧੫੭)
9. ਜਾਗਤਿ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥ ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਤੁ ਭੂਲ ਨ ਮਾਨੈ ॥ ਤੀਰਥ ਦਾਨ ਦਯਾ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥ ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥ (ਸਵੈਯਾ ਪਾ: ੧੦)
10. ਕਛ ਕੜਾ ਕਿਰਪਾਨ ਕੰਘਾ ਕੇਸਕੀ । ਪੰਜ ਕਕਾਰੀ ਰਹਿਤ ਧਾਰੇ ਸਿਖ ਸੋਈ ॥ (ਰਹਿਤਨਾਮਾ ਭਾਈ ਚੌਪਾ ਸਿੰਘ)
11. ਬਿਨ ਕਰਤਾਰ ਨ ਕਿਰਤਮ ਮਾਨੈ ॥ ਆਦਿ ਅਜੋਨਿ ਅਜੈ ਅਬਿਨਾਸੀ ਤਿਹ ਪਰਮੇਸਰ ਜਾਨੈ ॥੧॥ ਰਹਾਉ ॥ (ਰਾਗੁ ਕਲਿਆਨ ਪਾਤਿਸ਼ਾਹੀ ੧੦)
12. ਠਾਕੁਰੁ ਛੋਡਿ ਦਾਸੀ ਕਉ ਸਿਮਰਹਿ ਮਨਮੁਖ ਅੰਧ ਅਗਿਆਨਾ ॥ (ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨, ਅੰਗ ੧੧੩੮)
13. ਭਰਮੇ ਸੁਰਿ ਨਰ ਦੇਵੀ ਦੇਵਾ ॥ ਭਰਮੇ ਸਿਧ ਸਾਧਿਕ ਬ੍ਰਹਮੇਵਾ ॥ (ਗਉੜੀ ਕੀ ਵਾਰ ਪਉੜੀ, ਅੰਗ ੨੫੮)
14. ਦੇਵੀਆ ਨਹੀ ਜਾਨੈ ਮਰਮ ॥ ਸਭ ਉਪਰਿ ਅਲਖ ਪਾਰਬ੍ਰਹਮ ॥੨॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੫, ਅੰਗ ੮੯੪)
15. ਮਹਾ ਮਾਈ ਕੀ ਪੂਜਾ ਕਰੈ ॥ ਨਰ ਸੈ ਨਾਰਿ ਹੋਇ ਅਉਤਰੈ ॥੩॥ (ਗੋਂਡ, ਅੰਗ ੮੭੪)
16. ਮੈ ਨ ਗਨੇਸਹਿ ਪ੍ਰਿਥਮ ਮਨਾਉਂ ॥ ਕਿਸਨ ਬਿਸਨ ਕਬਹੂੰ ਨ ਧਿਆਉਂ ॥ (ਪਾ: ੧੦)
17. ਏਕੋ ਜਪਿ ਏਕੋ ਸਾਲਾਹਿ ॥ ਏਕੁ ਸਿਮਰਿ ਏਕੋ ਮਨ ਆਹਿ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਅੰਗ ੨੮੯)
18. ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਿਆਉਂ ॥ ਜੋ ਬਰ ਚਹੈ ਸੁ ਤੁਮ ਤੇ ਪਾਉਂ ॥ (ਚੌਪਈ ਪਾ: ੧੦)
19. ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥ (ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ, ਅੰਗ ੬੧੧)
20. ਫਕਤ ਜਾਤੀ ਫਕਤੁ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥ (ਸਲੋਕ ਮ: ੧, ਅੰਗ ੮੩)

21. ਨਾਮਾ ਛੀਬਾ ਕਬੀਰੁ ਜੋਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ ॥ ਬ੍ਰਹਮ ਕੇ ਬੇਤੇ ਸਬਦੁ ਪਛਾਣਹਿ ਹਉਮੈ ਜਾਤਿ ਗਵਾਈ ॥
ਸੁਰਿ ਨਰ ਤਿਨ ਕੀ ਬਾਣੀ ਗਾਵਹਿ ਕੋਇ ਨ ਮੇਟੈ ਭਾਈ ॥੩॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩, ਅੰਗ ੬੭)
22. ਪਤਿਤ ਪਵਿਤ੍ਰ ਲੀਏ ਕਰਿ ਅਪੁਨੇ ਸਗਲ ਕਰਤ ਨਮਸਕਾਰੋ ॥ ਬਰਨੁ ਜਾਤਿ ਕੋਊ ਪੂਛੈ ਨਾਹੀ ਬਾਛਹਿ ਚਰਨ ਰਵਾਰੋ ॥੧॥
(ਗੁਜਰੀ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੨, ਅੰਗ ੪੯੮)
23. ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੋਏ ॥ ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ ॥੧॥ ਰਹਾਉ ॥ ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਹਮਣੀ ਜਾਇਆ ॥
ਤਉ ਆਨ ਬਾਟ ਕਾਰੇ ਨਹੀ ਆਇਆ ॥੨॥ (ਗਉੜੀ ਕਬੀਰ ਜੀ, ਅੰਗ ੩੨੪)
24. ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥ ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥੧॥ (ਗਉੜੀ ਕਬੀਰ ਜੀ, ਅੰਗ ੩੨੪)
25. ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਹੀ ॥ ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਹੀ ॥ ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ ॥ ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ
ਗਵਾਰ ॥ ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ ॥੨॥ (ਮ: ੧, ਅੰਗ ੫੫੬)
26. ਜੋ ਪਾਥਰ ਕਉ ਕਹਤੇ ਦੇਵ ॥ ਤਾ ਕੀ ਬਿਰਥਾ ਹੋਵੈ ਸੇਵ ॥ ਜੋ ਪਾਥਰ ਕੀ ਪਾਈ ਪਾਇ ॥ ਤਿਸ ਕੀ ਘਾਲ ਅਜਾਂਈ ਜਾਇ ॥੧॥
ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ ॥ ਸਰਬ ਜੀਆ ਕਉ ਪ੍ਰਭੁ ਦਾਨੁ ਦੇਤਾ ॥੧॥ ਰਹਾਉ ॥...
ਨ ਪਾਥਰੁ ਬੋਲੈ ਨਾ ਕਿਛੁ ਦੇਇ ॥ ਫੋਕਟ ਕਰਮ ਨਿਹਫਲ ਹੈ ਸੇਵ ॥੨॥ (ਮਹਲਾ ੫, ਅੰਗ ੧੧੬੦)
27. ਤੇਰੇ ਬੰਕੇ ਲੇਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥ ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ ॥ (ਵਡਹੰਸੁ ਮਹਲਾ ੧, ਅੰਗ ੫੬੭)
28. ਮੈ ਨ ਗਨੇਸਹਿ ਪ੍ਰਿਥਮ ਮਨਾਉਂ ॥ ਕਿਸਨ ਬਿਸਨ ਕਬਹੂੰ ਨ ਧਿਆਉਂ ॥ ਕਾਨ ਸੁਨੇ ਪਹਿਚਾਨ ਨ ਤਿਨ ਸੋਂ ॥ ਲਿਵ ਲਾਗੀ ਮੇਰੀ
ਪਗ ਇਨ ਸੋਂ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਕ੍ਰਿਸ਼ਨਾਵਤਾਰ, ਅੰਗ ੩੧੦)
29. ਸ੍ਰੈਯਾ ॥ ਪਾਂਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੋਊ ਆਖ ਤਰੇ ਨਹੀਂ ਆਨਯੋ ॥ ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੈਂ ਮਤ ਏਕ
ਨ ਮਾਨਯੋ ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ ਬਹੁ ਭੇਦ ਕਹੈਂ ਹਮ ਏਕ ਨ ਜਾਨਯੋ ॥ ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ ਮੈ ਕਹਯੋ ਸਭ ਤੋਹਿ
ਬਖਾਨਯੋ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਰਾਮਾਵਤਾਰ, ਅੰਗ ੨੫੪)
30. ਅਗਰ ਨ ਹੋਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸੁੰਨਤ ਹੋਤੀ ਸਭ ਕੀ । (ਬੁੱਲ੍ਹੇ ਸ਼ਾਹ)
31. ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ॥ ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ
ਪਰਤੀਤ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
32. ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥ (ਸਲੋਕ ਮਹਲਾ ੯, ਅੰਗ ੧੪੨੭)
33. ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਪੈਂਡਾ ਜਾਇ ਚਲ, ਸਤਿਗੁਰ ਕੋਟਿ ਪੈਂਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ॥
(ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਕਬਿੱਤ)

Anand Marriage

O Nanak, he alone meets the True Guru, who has such union pre-ordained. | 1 |

(Salok, Fifth Mehl, p. 957)¹

Relationship between husband and wife is most intimate and imperceptible than any other association. Man and woman have always had a yearning for each other for which they have been making the highest sacrifices. It is miracle of nature that born of the same mother and same sperm the two possess opposite characteristics. However, there is such a strong magnetic pull for each other that the separation amounts to cruel punishment. Folk lore love stories of Mirza-Sahiban, Lailla-Majnu, Heer-Ranjah and Sasi-Punu are memorabilia since centuries. Sacrifices made by these lovers are unparalleled, though from religious point of view, these are not considered sacred. That is why those living deads had to make the utmost offering of their lives. In Europe, one of the English kings sacrificed his throne and all its glamour for the sake of his beloved and accepted his own extradition. There is abundance of such examples in the world history. Religious leaders of all faiths give credence to the marriage of couples when performed in accordance with their religious rites. However, no religion approves of a marriage performed by hijacking or under coercion.

History reveals that marriages have been in vogue in some form in every faith and country since centuries or ever since the creation of the world. Sri Ram Chander Ji got married after successfully stringing the bow, as the winning condition, in Treta Yuga. In

Duapar Yuga, Arjan married Daropadi after successfully hitting a fish with an arrow by looking at its image in oil. Similarly, methods of marriage have been changing from time to time for different communities, cities and countries. However, the basic methodology remains the same that the ceremony be performed in the presence of perceived deity of the belief of the couple and thus sanctified.

In Europe and other countries of the world court marriage system is prevalent according to the law of the land. However, the legal marriage is considered incomplete, until the couple present themselves in a Church, Gurdwara or any other religious place and take an oath of faithfulness in the holy presence of their deity. In Sikhi the custom of Anand marriage is in vogue. How and when this custom was adopted in Sikhi? This is the major objective of this essay. We come across many preachers and poets who recite *Sehra* (a glorifying poem for the bridegroom) and advisory poems for the bride during Anand marriage. The bride and bridegroom are made aware of the sanctity of married life. However, its historical background is rarely described.

Sikhi is not a very old religion. It has been offering sacrifices from its very inception and the birth of Guru Nanak. Most of the adopters of Sikhi were Hindus. Perhaps that is why the Hindu customs and way of living has been mixed with the way of life of Sikhs. Basically Sikhi was a revolt against ritualism, idol worship and Hindu customs. Hinduism has never accepted the Sikh faith. History holds testimony that Hinduism has ever been on the look-out to usurp the Sikh faith.

Mr. D. Patpi was the chief of Vigilance Department during the British rule. He writes in his report 'National Archives' on August 11, 1901:

The followers of Hinduism have always viewed the Sikh population with unfriendly looks, because the Sikh Gurus vigorously and successfully opposed untouchability based on Brahmanism. Thus, Hindus have always strived to stop Sikh children from imbibing the nectar of double-edged sword. Hinduism has already swallowed the strong faith of Buddhism and now it has created cleavages in the ranks of Sikh faith.

Anti-Sikh policy became more powerful after independence of India. Even in the present times, the Sikh faith is struggling to maintain its independent identity in accordance with the teachings of Gurus. Akali Lehar, Singh Sabha Lehar and Gurdwara Sudhar Lehar were started to get out of the strong hold of Hinduism. Despite its moral defeat Brahminism is still continuing to attack Sikhi with a view to enslave it.

Guru Ramdas Ji has authored four Chhants of *Lavan* in Suhi Raag. During Anand marriage, the Granthi recites one Chhant from Guru Granth Sahib. This is followed by singing the Chhant by the Ragi Jatha. The couple sitting in front of Guru Granth Sahib makes a gyration around Guru Granth Sahib during the singing of Lavan Chhant. The same way four rounds and four Lavan are completed by the couple with the singing of Lavan. Thereafter, six Pauris of Anand Sahib are sung and followed by singing of more hymns that besow blessings on the fortunate couple. Then the Granthi performs a thanks giving prayer. Finally, following the reading of divine Hukam the couple gets the seal of approval of their entry into the married life.

The Anand marriage procedure has a close resemblance with the procedures followed by the Hindus and Namdharis. The Hindu couple gyrates around Vedi and Havan Kund while the Pandit recites the Mantras. Namdhari couples also gyrate around Vedi and Agan Kund, but they recite 'Lavan' from Guru Granth Sahib. In spite of

similarities, Anand marriage is economical, devoid of pretentious rites and is simple to perform.

Guru Granth Sahib was completed by Guru Arjan Dev Ji in 1604 (sammatt 1661). Thus the tradition of gyration around Guru Granth Sahib must have started sometime after its completion. It is worth considering that why gyration was not in vogue at the time when Gurus were living in bodies? During Guru Arjan Dev Ji's time, there is mention of only two copies of Birs:

1. *Bir* written by Bhai Gurdas and dictated by Guru Arjan Dev Ji.
2. *Bir* of Bhai Bano which is known as 'Khari Bir'. Printing was not common. Thus hand written copies must be fewer in number. However, Sikhi had flourished in all directions in India. Thus it cannot be proved that the practice of gyration around Guru Granth Sahib was in vogue at the time of Guru Arjan Dev Ji.
3. The third *Bir* is the Damdami *Bir*. It was dictated by Sri Guru Gobind Singh Ji at Damdama Sahib to Bhai Mani Singh who penned it down. History also supports that Guru Gobind Singh Ji requested Dhirmal to lend Adi Bir. On refusal of Dhirmal, Guru Gobind Sahib incorporated the Bani of Guru Teg Bahadur Sahib and dictated the Damdami Bir. It is also not known where this Bir is now? Thus it is apparent that there must be very few copies of Guru Granth Sahib at the time of the Tenth Master. Historically, Guru Gobind Singh Ji passed on the Guruship to Guru Granth Sahib prior to his passing away. In 1699, Guru Gobind Singh Ji created the Khalsa Panth by giving unique appearance and Rehat Maryada (Code of living). The next nine years of the Guru were the most hectic period of fighting battles. It appears that inspite of commandments of code of living for Guru-Khalsa, Anand marriage could not become a common practice. Therefore, certainly, the practice of gyrating around Shri Guru Granth Sahib started after the passing away of Guru Gobind Singh Ji.

Our old Rehatnamas are also silent about the practice of Anand marriage. Bhai Daya Singh's Rehatnama only says: "Do not marry without Anand marriage." Some interpret this as, to recite Anand Sahib Bani of Guru Amardas Ji, followed by Ardas, as enough for the ceremony. This could lead to doubts. *Bhagatawali* of Bhai Mani Singh refers to *Wajabularaz* presented on behalf of Sehajdharis:

Earlier, we used to invite Brahmin reciters of Vedas; to recite marriage related Vedic portions for conducting marriages. Now the Sikhs insist that you marry after reciting 'Anand', do not invite Brahmins. O' Lord, now we await your orders! Personal signed orders were given. Recite Anand firstly, do Ardas and thereafter follow the old custom of Brahmanical recitation. Do not indulge in doubt.

In the Bihar province, there are many followers of Guru Nanak. They are called 'Nanakpanthies'. As per the above mentioned method the Granthi Singh recites Anand Sahib followed by Ardas. The remaining rites of marriage are performed with Vedic practice. This had become clear on the basis of *Wajabularaz* application of Sahejdharis. There is historic reference to Anand marriage by Bandaee Khalsa and Nihang Singh organizations, but this cannot be treated as the commonly prevalent practice.

Bhai Gurdas Ji comments on Vedic rites in Vaar 16, Pauri 3:

Gurmukhs (like lotus) reside in the innate house of pleasure fruit and utilise the present time fully i.e. they don't sit idle.

*To the ordinary people busy in mundane affairs they look engrossed in the world, and, to the people pondering over Vedas they look engaged in rituals.
But these gurmukhs, as a result of attaining knowledge from the Guru, keep consciousness in their possession and move in the world as liberated ones.
In the congregation of the holy person resides the Guru-word.*

(Bhai Gurdas Ji, Vaar 16, Pauri 3)²

Similarly, indications of Vedic rites are available in *Prem Somarag Granth*, Patshahi 10. This Granth has not been accepted by Gurmat researchers, because it contains many references against Gurmat principles.

Vedic rites had also been prominently practiced during the rule of Maharaja Ranjit Singh. Kanwar Naunihal Singh, grandson of the Maharaja, was married to the daughter of Sham Singh Attari according to Brahminical rites. Many other marriages in the royal family were conducted similarly. Maharaja Ranjit Singh made substantial contributions towards Sikh Panth, yet during his rule the termite of Hinduism had almost shook the roots of Sikh faith. A prominent historian of Sikhi, Gokal Chand Narang, writes in his book, *Sikhan da parvartan* (transformation of Sikhs), page 276:

After the demise of Guru Gobind Singh Ji and martyrdom of Banda Bahadur and his fellow-beings, the Sikh preaching was finished. Consequently, traditional Sikhi had reduced to Hinduism during the rule of Maharaja Ranjit Singh. Despite the political glory of Sikhs, the Brahminical priests were in complete control.

Baba Sahib Singh Bedi and Baba Bir Singh of Naurangabad were prominent Gursikhs during the times of Maharaja Ranjit Singh. The Maharaja never contradicted the advice of these beloved ones of the Guru. No one has ever observed the conduct of Anand marriage among the followers of these two Saints. Baba Sir Khem Singh (great-grandson of Baba Sahib Singh) replied thus to a query:

It is better to end duality. Do not sing vulgar songs (Sithanian) but recite hymns and historic narratives. Follow all the prevelant Vedic rites as per custom. (*Anand marriage di ithasic kranti*, 'Historical revolution of Anand marriage' page 10)

As a whole, Bani of Guru Granth Sahib provides a true and pious direction for all aspects of human life, but the spiritual aspect is prominent. Alahnian, Ghorian, Karhale, Baramaha, Din-Raen and Sadd, while delineate spirituality, yet they bring untold grace and glory when sung according to the occasion.

The founder of Nirankari Movement, Baba Dayal Ji contributed substantially in popularizing the Anand Marriage custom. In fact, this movement was started to fight against the prevelance of unsolicited customs in Sikhs such as Sharadh, idol worship, fasting, worship of ancestors, etc., and fake rituals. On 13 March, 1855 Baba Darbara Singh performed the marriage of Bhola Singh and Bibi Nihali in Rawalpindi. This Gurmat marriage was greatly talked about. Anand Marriage being simple and economical started becoming popular among the Sikhs. However, there was no dearth of opponents either.

Baba Sir Khem Singh, Sir Nihal Singh Chhachhi and Diwan Tauru Rai, the acknowledged leaders, fully opposed the Anand marriage. The priests of Darbar Sahib, Amritsar and Tarn Taran also refused to grant permission for Anand marriage at Akal Takhat, Amritsar. The first Anand marriage, in Amritsar, was conducted at Dharamsala of Thakur Dayal Singh in 1861. Baba Ram Singh, Chief of Namdharis, condemned the

use of Vedic rites and in 1863 started the custom of gyrating around Vedi and Agni while 'Lavan' were recited from Guru Granth Sahib.

Maharaja Ripudaman Singh of Nabha contributed tremendously in providing legal status to Anand marriage. The Maharaja was a noble person of high moral standards, a man of words and adherent of Gurmat principles. He was a member of the Imperial Legislative Council. During his membership he presented Anand Marriage Bill to the Imperial Legislative Council in 1908. Using his influence and with his sound arguments, he convinced the Sikh leaders and chiefs of Sikh Organizations to support the bill. It is found that hundreds of marriages got conducted according to Gurmat by gyrating around Guru Granth Sahib. Thereafter, Sardar Sunder Singh Majithia became the council member. Sardar Sahib gave resounding speeches in favour of Anand marriage in the meetings of Legislative Council. Speaking in the meeting of 27th August, 1909, Sardar Sunder Singh said, "The entire Sikh population, from the highest to the lowest, is backing this proposal. To certain extent, during Maharaja Ranjit Singh's rule, Anand marriage custom did not remain prevalent. This practice was suppressed under the Brahminical influence. However, fortunately, the widow-remarriage continued among the Sikhs which is prohibited in Hinduism. But there are four Sikh organizations that have been following Anand marriage custom since olden times. These are Nihang Singhs, Bandaee Khalsa, Nirankaries and Namdharies."

The meeting was chaired by Lord Minto. After discussion, the Bill was referred to the Select Committee. Members of this committee were Mr. Sinha, Sir Herbert Reizley, Mr. Mark and Sunder Singh Majithia. The Bill was discussed again on 10th September, 1909. Addressing the meeting, Sardar Sunder Singh commented, "I would not say that the Bill was not opposed, yet to a large extent the Sikhs at large have supported it. Yes, some priests (from Darbar Sahib, Amritsar and Tarn Taran), Granthis and some people in the Sikh garb, have opposed. However, through this Bill effort has been made to set aside all misgivings." Thus, after a prolonged struggle, the bill was passed which became a Law in the form of 'Anand Marriage Act'.

It is unfortunate for the Sikh nation that we have yet not adopted the 'Propitious Gurmat way'. During marriage, parents of the couple and other relatives bring in Hindu rites in some form or the other. In the Anand marriage custom it does not behove to perform rites like receptions (Milni), special regalia for the groom, making presentations to the couple while seated in the presence of Guru Granth Sahib, garlanding the couple and saluting the couple with pounds, dancing, singing and *bhangra* alongwith drinking bouts, etc. It is a common scene to see conflicts with the wasteful show of money. At times these enmities persist for many generations. These days, the custom of engagement is followed even in Gursikh families in contradiction to Gurmat precepts. The groom along with marriage party comes to sit before Guru Granth Sahib. Families of the groom and the bride go through formal introductions (Milni). After this there is no scope for engagement. Yet, to show off by spending money they hold engagement ceremonies.

All of us, in accordance with Gurmat, should perform simple and economical marriage customs. This is in the interest of families of bride and groom and whole nation.

(Des Pardes, November 1987)

੧. ਨਾਨਕ ਸਤਿਗੁਰੂ ਤਿਨਾ ਮਿਲਾਇਆ ਜਿਨਾ ਧੁਰੇ ਪਇਆ ਸੰਜੋਗੁ ॥੧॥ (ਸਲੋਕ ਮ: ੫, ਅੰਗ ੯੫੭)
੨. ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਸਹਜ ਘਰ ਵਰਤਮਾਨ ਅੰਦਰਿ ਵਰਤੰਦਾ ॥ ਲੋਕਾਚਾਰੀ ਲੋਕ ਵਿਚਿ ਵੇਦ ਵੀਚਾਰੀ ਕਰਮ ਕਰੰਦਾ ॥
ਸਾਵਧਾਨ ਗੁਰ ਗਿਆਨ ਵਿਚਿ ਜੀਵਨਿ ਮੁਕਤਿ ਜੁਗਤਿ ਵਿਚਰੰਦਾ ॥ ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਵਸੰਦਾ ॥੩॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ,
ਵਾਰ ੧੬, ਪਉੜੀ ੩)

Action Dynamics: Religion and Philosophy

Karam is an action that is performed. One's own Karmas are the cause of pleasure or pain, and transmigration in different forms of life. The Sikh Gurus have given us the best advice:

Why do you do such evil deeds, that you shall have to suffer so?

(Aasa ki Vaar, Pauree., p. 474)¹

Bearing this quote in mind, one ought to shun all evil doings and make efforts to perform propitious actions.

(Gurmat Martand, p. 281)²

Certainly, Karma philosophy is very complex. How the Karmas came into being? How a living being got engrossed in Karmas? How far a being is responsible for Karmas? What relationship Karmas have with the Divine Grace? Are Karmas eternal? Is Akal Purkh controller of Karmas? Does a being have no control over Karmas? If so, how far?, etc. There are many such questions that keep challenging scholars for answers. The preceptors of every faith have tried their utmost to enlighten their followers on the issue of Karmas through words of mouth and writings. The olden and new philosophers have also propounded on the subject through countless books. However, this issue remains alive in one or the other form.

The founders of Sanatan faith wrote various Simritis regarding Karmas to present a new precept to the world. Not ignoring the Creator Being, they accepted Him as the controller (cause and effect) of all doings. Mahatma Buddha's Buddhism accepts the beneficiary and harmful effects of Karmas, but does not believe in God. Some scholars

regard this to be the major reason for the extermination of Buddhism from India. Indeed, the new concept of Buddha shook the Karma philosophy of Sanatan faith which still is a subject of debate.

I have dared to delve on Karma philosophy in my own humble way, based on Gurbani. May the Guru be merciful!

In Gurbani the word 'Karam' has been used in seven contexts: (i) that is done, work, work done; (ii) fate, destiny; (iii) grace, duty, blessing, favour; (iv) good or bad action; (v) benevolence, favours, given items, money; (vi) measuring step; and (vii) decision, detail, symbol.

Guru Granth Sahib is our Guru for enlightenment. Our intellect can misunderstand the implied meanings of Gurbani. Thus, may the All-knowing Guru, the creator bless us with His grace!

An important issue to be considered is that how did a being got into Karmas at the time of creation? Various religious books describe the issue of creation and destruction in different ways, as if they had actually witnessed it all. Guru Sahib, abandoning all reasons, attributes the creation of universe to the Divine Will.

By His Command, bodies are created; His Command cannot be described.

(Japu, p. 1)³

You created the vast expanse of the Universe with One Word!

(Japu, p. 3)⁴

He Himself is True, and all that He has made is True.

The entire creation came from God.

As it pleases Him, He creates the expanse.

As it pleases Him, He becomes the One and Only again.

(Gauri Sukhmani Mehla 5, p. 294)⁵

And:

From oneness, He has brought forth the countless multitudes. O Nanak, they shall merge into the One once again. | 9 | 2 | 36 |

(Maajh, Fifth Mehl:, p. 131)⁶

In Bhai Gurdas Ji's words:

Himself He created all and Himself He (for the weal of creatures) established His name in their hearts.

I bow before that primal Lord, who is there in the present, who will remain in the future and who was in the beginning as well.

He is beyond beginning, beyond end and is infinite; but He never makes Himself noticed.

He created the world and Himself subsumes it in His self.

(Bhai Gurdas, Vaar 18, Pauri 7)⁷

It implies that the universe was created through God's Will. The play of Karmas started simultatenoulsy with creation. Human beings were independent to perform Karmas then. Thus whatever Karmas they performed they earned their retribution accordingly. The Creator Himself dispensed the fruit of individual's Karmas. Thus a being had to reap the fruits of Karmas through countless cycles of births and deaths. This established the system of past Karmas. In short, Karmas began with the onset of cosmology.

From the Primal Void, the ten incarnations welled up.

Creating the Universe, He made the expanse.

He fashioned the demi-gods and demons, the heavenly heralds and celestial musicians; everyone acts according to their past karma. | 12 |

The above quote refers to the Ten Incarnations of Hinduism. Even gods and holy personages such as Rishis and Munis also have to go through the retribution of their Karmas.

Giani Udham Singh Ji, author of *Gurmat Sidhant Sagar* writes on page 57 under the title of 'Karam Gati': Karmas are of two types—good and bad. These have the power of Supreme Being and the doer instinct of man.

The circumscription of Karmas is limitless. It does not end, until kinetic of Karma is transformed. For example, dog's enemy is not the stone, but the stone-thrower. Thus the enemy of a person is the Karma and not a person. Everyone has to bear the consequences of an evil Karma. However, it is not known what Karma is the cause? A person can fight with some other person for some solution, but cannot fight with his own karmas or fate. Retribution of sinful karmas cannot end by going through the consequences of karmas as one cannot pick up all thorns of a jungle by hand to make it thorn free. Guru's power and devotion to Him and none else can erase the destiny based on karmas. Just as fire can reduce thorns of jungle into ash, the remembrance of God can erase bad destiny and evil doings.

Bhai Sahib Bhai Randhir Singh Ji writes on page 33 of his book *Gurmat Adhiatam Karam Philosophy*: There is not an iota of doubt that one has to bear the consequences of Karmas as determined by God. None can erase the Divine determined fruit of Karam. Those who abide in the company of holy men (satsangat) from the beginning, are divinely destined for this good deed. Says Gurbani like this:

He acts according to his pre-ordained destiny.

No one can erase the Command of the Primal Lord.

They alone dwell in the Sat Sangat, the True Congregation, who have such pre-ordained destiny. | 15 |
(Maaroo, Solhay, Third Mehl:, p. 1044)⁹

Acts of Gurmat devotion, kindness, piety and piteous Karmas are successfully and consistently carried out to culmination only by those who have the credit of good consequences of their past Karmas. Gurbani says:

Compassion, righteousness, Dharma and intense meditation are eternal and imperishable; they alone obtain these, who have such pre-ordained destiny.

(Maru Vaar Pauree:, p. 1101)¹⁰

Thus, it points out that Karmas are associated with man since the very creation of universe. Because of these Karmas commenced the cycle of transmigration in 8.4 million species. It is by virtue of noble actions and propitious fate that one gets human life. Says Gurbani:

*Out of all the 8.4 million species of beings,
God blessed mankind with glory.*

(Maaroo, Solhay, Fifth Mehl:, p. 1075)¹¹

*In so many incarnations, you were a worm and an insect;
in so many incarnations, you were an elephant, a fish and a deer.
In so many incarnations, you were a bird and a snake.
In so many incarnations, you were yoked as an ox and a horse. | 1 |
Meet the Lord of the Universe - now is the time to meet Him.
After so very long, this human body was fashioned for you. | 1 | Pause |*

(Gauree Gwaarayree, Fifth Mehl:, p. 176)¹²

The beings engrossed in non-spirituality in the Dark Age of Kaliyug perform Karmas under the influence of three instincts (guna) of Maya created by Akal Purakh, i.e., Rajo = Passion Consciousness, Tamo = Animal Consciousness and Sato = Refined Consciousness. In accordance with the Karam created effect they continue cycling in different forms of life through four forms of reproduction (birth through egg, through placenta, through asexual reproduction by self-generation, and germination from the soil).

The fourth state is Turia, the Super Conscious state, which only the fortunate Guru-oriented, Gurmukh achieve, being engrossed in Naam Simran practice with every breath. Thus is Gurbani command:

Throughout the ages, You are the three qualities, and the four sources of creation.

If You show Your Mercy, then one obtains the supreme status, and speaks the Unspoken Speech. | 3 |

(Aasaa, Third Mehl, Ashtapadees, Second House, p. 422)¹³

Generally, the worldly beings remain absorbed in other wordly actions of evil-mindedness. As a consequence of Karmas of their past lives they have to perform evil actions. In retribution to their previous Karmas they perform bad deeds which add on to the pile of sinful deeds. Such fools get more severe punishment in the hereafter and remain in the cycle transmigration for ever. Through propitious fate and credit of good deeds of their past lives the goodness sprouts in the present life, and such persons meet the Benevolent True Satguru in the manifested form. Guru's command is:

When the seed of the karma of past actions sprouted, I met the Lord; He is both the Enjoyer and the Renunciate.

My darkness was dispelled when I met the Lord. O Nanak, after being asleep for countless incarnations, I have awakened. | 2 | 2 | 119 |

(Gauree, Fifth Mehl; p. 204)¹⁴

By His Grace they find the True Guru; night and day, they meditate.

I join the society of those persons, and in so doing, I am honored in the Court of the Lord.

(Salok, Fourth Mehl; p. 312)¹⁵

It is with fully blessed destiny that one meets with the True Satguru and joins the holy congregation (Satsangat).

Bhai Sahib Bhai Randhir Singh Ji writes about his personal experience:

'The True Lord is in manifested form in Guru-Sangat and prevails evidently. Gursikhs and Guru-ward Sikhs with Divine Vision and love engrossment are blessed with graceful vision and they truly behold Him. The singers of Divine hymns (Kirtanias) who perform liberative singing with continuously concentrated attention are blessed with face to face sight of the Spiritual Light.

The Vedant Granths have three types of topics: Karam (action), Worship and Knowledge (Gian). The ones that describe the performing procedures of Hom Yag, Shradh, Tripan Varat is ritualistic action (Karam Kaand). Understand the karmas in all religions in this way. In Sikhi, the advice of Gurus is to understand the purpose of Karma before performing it. Performing of Karma with pretention and for mere show to cheat people is creating an improper network of Karmas. Says Gurbani:

People recite from memory the wisdom of the six schools of philosophy;

they perform worship services, wear ceremonial religious marks on their foreheads, and take ritual cleansing baths at sacred shrines of pilgrimage.

They perform the inner cleansing practice with water and adopt the eighty-four Yogic postures; but still, they find no peace in any of these. | 2 |

*They chant and meditate, practicing austere self-discipline for years and years;
they wander on journeys all over the earth;
and yet, their hearts are not at peace, even for an instant. The Yogi rises up and goes out, over and over
again. | 3 |*

(Maajh, Fifth Mehl.; p. 98)¹⁶

And

*They may perform all sorts of religious rituals and good actions,
but without the Name, the egotistical ones are cursed and doomed. | 3 |
They are bound and gagged, and hung by Maya's noose;
O servant Nanak, they shall be released only by Guru's Grace. | 4 | 14 | 34 |*

(Gourree Guaaraeree Mehla 3, p. 162)¹⁷

And

The Word of the Guru's Shabad eradicates the karma of millions of past actions. | 3 | 1 |

(Raamaanand Jee, First House.; p. 1195)¹⁸

Prof. Satbir Singh writes that the Sikh faith does not approve of ritualism. It puts faith only in the Divine grace. Guru Arjan Dev Ji commands in Gurbani that above all ritualistic practices and traditions is seeking the Divine grace:

*Among all religions, this is the ultimate religion.
Among all rituals and codes of conduct, this is above all.*

(Basant, Fifth Mehl.; p. 1182)¹⁹

Guru Arjan Dev Ji has rendered a touching pointer in Baramaha that separation from God is due to the pile of effects of our actions (Kirat). Grace is the only factual way of union:

*By the actions we have committed, we are separated from You. Please show Your Mercy, and unite us
with Yourself, Lord.*

(Baarah Maahaa ~ The Twelve Months: Maajh, Fifth Mehl,
Fourth House.; p. 133)²⁰

Thus having a stake on ritualistic actions is getting separated from the Almighty because it is based on calculations, arithmetics and counting. It is just mental computation. Karma indeed implies bondage. Says Gurbani:

There are so many entanglements for the soul. Only as Gurmukh do we find the Gate of Liberation.

(Siree Raag, First Mehl.; p. 62)²¹

Guru Angad Dev Ji guided us how to toil for receiving merciful grace:

*Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the
sweat of their brows.*

(Vaar Majh Second Mehl.; p. 146)²²

A Naam-devotee does not believe in the power of any ritualistic practice. When the Lord becomes merciful, then He becomes friendly to the devotee and reveals His commands as a friend. Following the revelation of His Will the Lord goads the devotee to perform action in accordance with the Divine Will. Inducing Will-oriented actions in the devotee He lets him unite. There is no more birth or death for such a devotee; he attains the status of eternity. He never engages again in worship to any other except the timeless Being. That is why the devotees of *Ik Onkar* do not get involved in other ritualistic beliefs. They are totally given to Gurmat Karam of singing Divine Praise. Thus imbued with Naam, they ferry across the worldly ocean. The most beneficial fact of these living-liberated, Naam-imbued Gurmukh devotees is that whilst living in families they successfully live their lives practicing Naam Jap and being imbued in bliss.

Thus, we should always keep praying for Guru's Grace and for the practice of Naam Simran with devotion. A Sikh is warned to remain humble:

Listen, madman: do not think that you have found God.

Listen, madman: be the dust under the feet of those who meditate on God.

(Raag Soohree, Chhant, Fifth Mehl, First House:, p. 777)²³

And

In this Dark Age of Kali Yuga, the Name of the One Lord is the treasure of mercy; chanting it, one obtains salvation.

(Sorath, Ninth Mehl, p. 632)²⁴

The essence of Gurmat philosophy is summarized in one action of practice of Naam Simran. This Immaculate Naam is efficacious to ferry us across the worldly ocean:

All the rituals and Dharmic practices and deeds are sacred, for those who utter the Name of the Lord, Har, Har, the True Name of the Lord.

(Sorath ki Vaar, Fourth Mehl, Pauree:, p. 648)²⁵

(Punjab Times, 10.11.1999)

1. ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥ (ਆਸਾ ਕੀ ਵਾਰ, ਪਉੜੀ, ਅੰਗ ੪੭੪)
2. ਸਦਾ ਮਨ ਵਿਚ ਵਸਾ ਕੇ, ਕੁਕਰਮਾਂ ਦਾ ਤਿਆਗ ਅਤੇ ਸੁਭ ਕਰਮਾਂ ਦੇ ਕਰਨ ਦਾ ਯਤਨ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ । (ਗੁਰਮਤਿ ਮਾਰਤੰਡ, ਪੰਨਾ ੨੮੧)
3. ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ (ਜਪੁ, ਅੰਗ ੧)
4. ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ (ਜਪੁ, ਅੰਗ ੩)
5. ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥ ਤਿਸੁ ਪ੍ਰਭ ਤੇ ਸਗਲੀ ਉਤਪਤਿ ॥ ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ ਬਿਸਥਾਰੁ ॥ ਤਿਸੁ ਭਾਵੈ ਤਾ ਏਕੰਕਾਰੁ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਅੰਗ ੨੮੪)
6. ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ ॥੯॥੨॥੩੬॥ (ਮਾਝ ਮਹਲਾ ੫, ਅੰਗ ੧੩੧)
7. ਆਪੇ ਆਪਿ ਉਪਾਇਕੇ ਆਪੇ ਅਪਣਾ ਨਾਉਂ ਧਰਾਇਆ ॥ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸ ਹੈ ਹੈਭੀ ਹੋਸੀ ਹੋਂਦਾ ਆਇਆ ॥ ਆਦਿ ਨ ਅੰਤ ਬਿਅੰਤ ਹੈ ਆਪੇ ਆਪਿ ਨ ਆਪੁ ਗਣਾਇਆ ॥ ਆਪੇ ਆਪੁ ਉਪਾਇ ਸਮਾਇਆ ॥੭॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧੮ ਪਉੜੀ ੭)
8. ਸੁੰਨਹੁ ਉਪਜੇ ਦਸ ਅਵਤਾਰਾ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕੀਆ ਪਾਸਾਰਾ ॥ ਦੇਵ ਦਾਨਵ ਗਣ ਗੰਧਰਬ ਸਾਜੇ ਸਭਿ ਲਿਖਿਆ ਕਰਮ ਕਮਾਇਦਾ ॥੧੨॥ (ਮਾਰੂ ਮਹਲਾ ੧, ਅੰਗ ੧੦੩੮)
9. ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਰਮ ਕਮਾਇਆ ॥ ਕੋਇ ਨ ਮੋਟੈ ਧੁਰਿ ਫੁਰਮਾਇਆ ॥ ਸਤਸੰਗਤਿ ਮਹਿ ਤਿਨ ਹੀ ਵਾਸਾ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿ ਪਾਈ ਹੇ ॥੧੫॥ (ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੩, ਅੰਗ ੧੦੪੪)
10. ਦਇਆ ਧਰਮੁ ਤਪੁ ਨਿਹਚਲੇ ਜਿਸੁ ਕਰਮਿ ਲਿਖਾਧਾ ॥ (ਮਾਰੂ ਵਾਰ ਮਹਲਾ ੫ ਡਖਣੇ ਮ: ੫ ਪਉੜੀ, ਅੰਗ ੧੧੦੧)
11. ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਸਬਾਈ ॥ ਮਾਣਸ ਕਉ ਪ੍ਰਭਿ ਦੀਈ ਵਡਿਆਈ ॥ (ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫, ਅੰਗ ੧੦੭੫)
12. ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥ ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥ ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥ (ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫, ਅੰਗ ੧੭੬)
13. ਤੀਨਿ ਗੁਣਾ ਤੇਰੇ ਜੁਗ ਹੀ ਅੰਤਰਿ ਚਾਰੇ ਤੇਰੀਆ ਖਾਣੀ ॥ ਕਰਮੁ ਹੋਵੈ ਤਾ ਪਰਮ ਪਦੁ ਪਾਈਐ ਕਥੇ ਅਕਥ ਕਹਾਣੀ ॥੩॥ (ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੨, ਅੰਗ ੪੨੨)
14. ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥ ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥੨॥੨॥੧੧੯॥ (ਗਉੜੀ ਮਹਲਾ ੫, ਅੰਗ ੨੦੪)
15. ਕਰਮੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਅਨਦਿਨੁ ਲਗੈ ਧਿਆਨੁ ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਰਹਾ ਦਰਗਹ ਪਾਈ ਮਾਨੁ ॥ (ਸਲੋਕੁ ਮ: ੪, ਅੰਗ ੩੧੨)
16. ਖਟੁ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ ॥ ਪੂਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸਨਾਨਾ ॥ ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਾਸੀਹ ਇਨ ਮਹਿ ਸਾਂਤਿ ਨ ਆਵੈ ਜੀਉ ॥੨॥ ਅਨਿਕ ਬਰਖ ਕੀਏ ਜਪ ਤਾਪਾ ॥ ਗਵਨੁ ਕੀਆ ਧਰਤੀ ਭਰਮਾਤਾ ॥ ਇਕੁ ਖਿਨੁ ਹਿਰਦੈ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਬਹੁੜਿ ਬਹੁੜਿ ਉਨਿ ਧਾਵੈ ਜੀਉ ॥੩॥ (ਮਾਝ ਮਹਲਾ ੫, ਅੰਗ ੯੮)
17. ਕਰਮ ਕਾਂਡ ਬਹੁ ਕਰਹਿ ਅਚਾਰ ॥ ਬਿਨੁ ਨਾਵੈ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਅਹੰਕਾਰ ॥੩॥ ਬੰਧਨਿ ਬਾਧਿਓ ਮਾਇਆ ਫਾਸ ॥ ਜਨ ਨਾਨਕ ਛੂਟੈ ਗੁਰ ਪਰਗਾਸ ॥੪॥੧੪॥੩੪॥ (ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩, ਅੰਗ ੧੬੨)
18. ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥੩॥੧॥ (ਰਾਮਾਨੰਦ ਜੀ ਘਰੁ ੧, ਅੰਗ ੧੧੯੫)
19. ਸਗਲ ਧਰਮ ਮਹਿ ਉਤਮ ਧਰਮ ॥ ਕਰਮ ਕਰਤੁਤਿ ਕੈ ਉਪਰਿ ਕਰਮ ॥ (ਬਸੰਤੁ ਮਹਲਾ ੫, ਅੰਗ ੧੧੮੨)
20. ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥ (ਬਾਰਹ ਮਾਹਾ ਮਾਂਝ ਮਹਲਾ ੫ ਘਰੁ ੪, ਅੰਗ ੧੩੩)

21. ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧, ਅੰਗ ੬੨)
22. ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ (ਮਾਝ ਕੀ ਵਾਰ ਮ: ੨, ਅੰਗ ੧੪੬)
23. ਸੁਣਿ ਬਾਵਰੇ ਥੀਉ ਰੇਣੁ ਜਿਨੀ ਪ੍ਰਭੁ ਧਿਆਇਆ ॥ ਸੁਣਿ ਬਾਵਰੇ ਮਤੁ ਜਾਣਹਿ ਪ੍ਰਭੁ ਮੇ ਪਾਇਆ ॥ (ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੫ ਘਰੂ ੧, ਅੰਗ ੭੭੭)
24. ਕਲ ਮੈ ਏਕੁ ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥ (ਸੋਰਠਿ ਮਹਲਾ ੯, ਅੰਗ ੬੩੨)
25. ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਕਾਰਜ ਸਭਿ ਪਵਿਤ੍ਰੁ ਹਹਿ, ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਸਾਤੇ ॥ (ਰਾਗੁ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ ੪ ਕੀ, ਪਉੜੀ, ਅੰਗ ੬੪੮)

Need for a New Gurdwara Reform Movement

“We have dethroned the immoral Mahants, but the ones we are anointing now, would never be got rid of by the Panth.” Such were the words of one of the Guru blessed, Five beloved Ones at the time of receiving the keys of Darbar Sahib, Amritsar on its freedom from the control of priests. The truth of the perceived forecast is now before us. The entire Sikh Panth highly regrets the mistake made knowingly or unknowingly at that time. I interpret it that the prophecy of that Guru’s son implied that the replacement of Mahants and priests with elected members of Gurdwara Parbandhak Committee may

not prove any better. In other words, the elected managers could be as selfish and immoral as the Mahants.

It was after many hardships and sacrifices that the Sikh Nation freed the historical Gurdwaras from the control of Mahants. The Mahants were backed by the British government. Thus the fight of the Khalsa was not only against the Mahants but also against a powerful and anti-Sikh regime. At last, the love, faith and intense steadfastness of Sikh Nation succeeded in the form of Gurdwara Act 1925. As per this act the management of all historical Gurdwaras of pre-partition Punjab came under the control of an elected Board which was later renamed as Shiromani Gurdwara Parbandhak Committee, Amritsar. In the first decade, the new Management Board worked with zeal and selflessness to reject the prevalent self-willed evil practices and led the nation religiously and politically by making valuable historical decisions. The most significant was the preparation of a draft of the Sikh Rehat Maryada and getting it approved from the Akal Takht Sahib for implementation. This united and encouraged the Sikh Nation to make the highest number of sacrifices for freedom of the country. According to Mahatma Gandhi, half the battle for freedom of the country was won when Gurdwaras were freed from the British agents in the ongoing struggle. It is indeed a misfortune of the nation that members of the committee continued being divided into factions with the passage of time. Those hungry for power started raising doubts on the earlier decisions taken in the general interest of the Sikh Nation. The pretender and hypocrite Sadhs encouraged the selfish leaders for their selfish motives. Consequently, there started their own Rehat Maryada in the Deras of Saints and Sadhs. As a result the Akal Takhat approved Rehat Maryada could not be implemented fully. Prominent leaders among the members of Shiromani Gurdwara Prabandhak Committee started using the religious body, the SGPC, for their personal political aims. Ideally, politics should have been subjugated to religion, but these gentlemen intermingled politics with religion. They reduced fountain heads of spiritual and temporal strength to a political wrestling ground. The appointments of Granthis of Takhts and prominent historical Gurdwaras started to be made on political whims. The great Sikh leader, Master Tara Singh Ji, confessed that every election contributed to spiritual and social downfall of the Sikh Nation.

Righteousness has sprouted wings and flown away.

(Salok, First Mehl., p. 145)¹

For securing their political power, Sikh leaders, under the garb of religion, started airing groupism which has now become a whirlwind and is undermining the religious traditions and the Sikh codes of living. The forced adoption of new Maryada at Akal Takhat Sahib and Darbar Sahib, Amritsar in the last two to four years is an obvious example. Faith and men of faith are in the process of vanishing. Instead of those Sikhs with selfless service and remembrance of God the leadership has fallen in the hands of political Sikhs with jealous, hostile and non-practicing attitude towards Rehat Maryada. The Panth is a collection of all Sikh organizations and not just that of one. Exactly, as per the saying, 'Might is right', the Shiromani Gurdwara Prabandhak Committee instead of upholding sanctity of Gur-Maryada has become an instrument of rowdy factions.

Modesty and righteousness both have vanished, and falsehood struts around like a leader, O Lalo.

(Tilang, First Mehl., p. 722)²

Ruthlessness is prevalent. The management of Sikh Gurdwaras in western and other countries is also on similar lines, through elections. The resulting outcome is there for all to see. Hardly any Gurdwara in the UK, Canada, America and other countries is an exception where the Sikhs have not fought among themselves for becoming Secretary or President. The results of present 'Election System' for forming managing bodies and the old Mahant System are similar. The managers in both systems, to perpetuate their control, used the services of rowdy elements, and are doing so even now. Just as the olden Mahants were the means of British government, the present selfish leaders also consider themselves fortunate to subjugate themselves before the government of the time. Because of mutual bickering, the outside mischievous agencies are becoming powerful in weakening the Panth. Our religious and social outlook is linked with Rehat Maryada of Gurdwaras. It may not be an exaggeration, if I say, that the occurrence of any good or bad activities is influencing us and our children.

Here are some suggestions to ensure holiness of our Gurdwara environment and to sincerely live Sikhi as per Gurmat. Prior to this, I think it would be in order to have a bird's eye view of the reasons for a Gurdwara Sudhar Lehar (Reform Movement). The conditions are almost similar now. S. Sohan Singh Josh, who was a prominent partner in the movement, writes on pages 14-15 of his book, '*Akali Morchian Daa Itihaas*' (*The History of Akali Struggle*):

During the British rule, the ruling Mahants were means and pet-obedient servants of the government. They had acquired the status of Masands and had abandoned the Sikh principles. Immorality, evil-doings and corruptions were part of their daily life. A guilty person, to hide his own crimes, indulges in bowing in servitude and flattery to the rulers of the time more than that of persons sincere to the government. The English policy appeared to ignore faults of Mahants, like the proverbial Nelson's blind eye and used Gurdwaras for fortifications of the British rule. Thus, they prevented raising of any voice against the British Rule from Gurdwaras. The conditions had deteriorated to the extent that even a Sikh raising a voice for Gurdwara reformation was looked down upon by the priests. They would label national devotees as government rebels and apostate Sikhs. They would refuse the prayer of so called untouchables on becoming a Singh. Living on the offerings in worship, their self respect and pride for Sikhi had vanished and they had completely accepted the servitude of English officers. When the holiest place becomes the source of apostasy, then how can faith survive?"

He further writes on page 18:

The English officers used to appoint their sons and grandsons on high positions in army, police and government offices.

Thus the British rule survived on these people and these people survived on the British rule. A comparison of the present situation with the prevalent situation then provides us the following results:

1. At the time of Gurdwara Sudhar Lehar, it was the British Rule, while at present India has so called democracy, i.e., the majority community rules. The policy of 'Divide and Rule' was prevalent then and is also practiced now.
2. During the British Rule, the government puppets were financed to take control of Gurdwaras and to use them in disseminating government policies. After 1947, the present government is also following the same policy.
3. The government of that time offered possible or even impossible support and encouragement to hypocrite and pretender Sadhs to invent and implement new

practices in the Panth. The present government is also fully encouraging the so called Nirankaris, Radha Swamis, Namdhari Kookas etc.

4. Mahants regarded their rule over Gurdwaras as everlasting, and would not think bad of doing evil acts in contradiction to Sikh Maryada. The presidents and secretaries of the present day Dark Age bodies are also doing similar acts. Instead of selfless service, they are mainly concerned with their own self interests; they misuse the opportunity of service bestowed on them by the Sangat for their personal benefit or for the benefit of their relatives.

5. Living on charity, the Mahants had become immoral, characterless and corrupt. Similar is the condition of Sikh leaders. They have defamed the entire nation in the vein of Punjabi quote: "Not only the Brahmins got ruined but they also brought ruination of their clientele." Bhai Gurdas Ji writes condemning the dependency on charity as:

As per Hindu tradition eating cow's meat is strictly forbidden;

As much for Muslims eating meat of a pig is a grave sin for them and they are strictly prohibited to live on interest income.

For a father, taking a glass of water in his son-in-law's house is as bitter and impious like a glass of wine.

A sweeper will never eat the meat of a rabbit in spite of ingrate hunger or in great adversity.

Just as honey happens to be impure and inedible when a fly dies while submerged in it.

In the same way the desire to make use of oblation either/material or money being made to a religious place of worship is like suger-coated poison for a Sikh.

(Bhai Gurdas, Vaar 35, Pauri 12)³

In Bhai Bala Sakhi is written: "Guru Ji advised that consumption of offerings in worship is like eating of poison that is not digestible. The same way living on charity is inappropriate. Only who remains attuned to God all the time, meditates on God day and night, eats after sharing, remains without greed, treats all living beings happily, eats frugally and exercises moderation, can digest such an offering. Should one is not attuned with God, hoards and is greedy for everything, uses charitable items without sharing, consumption of offerings is poison for such a person. This story supports the common saying:

The food of Dharamsal, a devotional place, brings three results, lazy bones, loss of sensibility, making one idle.⁴

'The truth needs no proof.' It is not difficult to verify this truth, by looking at the life-style of a person in the above situation.

Solution

The election system is the root cause of all problems and must be stopped and replaced by a system of selection of managers on pious principles of Gurmat. Gurbani is Guru's Enlightenment but for physical action there should be Five Beloved Ones. With the constitution of a supreme body of Panj Piaras having ultimate power to take final decision on all matters some direction would appear automatically after having settled all issues. Democracy could be politically most suitable for the country but it is not appropriate for the management of religious bodies of Sikhi. No faith in the entire world has adopted democracy for the management of their religious preaching. The main cause of its failure, I feel, is this that the so called system allows apostates enough freedom to do as they wish. Thus:

Don't do anything that you will regret in the end.

(Raamkalee, Third Mehl, Anand ~ The Song of Bliss, p. 918)⁵

Sarbat Khalsa

The holy tradition of Sarbat Khalsa should be re-introduced. A show of a single group, as has happened in two or three meetings in the last decade, cannot be regarded as Sarbat Khalsa. These gatherings could only be pronounced as the 'Forced Samagams'. According to Gurmat principles, prominent representatives of all Panthic Organizations should gather under the auspicious of Akal Takhat and select 'Five Beloved Ones' who should be truly adherent to the Sikh code of conduct. However, every representative should have freedom of expression without fear. Only then we can term the gathering a 'Sarbat Khalsa'. These Panj Piaras should form various committees and work for the well-being of Panth.

The systems of preaching, management and congregation (Sangat) are all three important for progression of any faith. Disintegrating these three components would not lead to progress. A preacher ought to be fully versed with Gurbani and be capable of putting across the objectives of faith. Thus it is essential that a Sikh Missionary should be of university standard. We need to study the successful functioning of colleges and universities being run by Islam and Christianity so that we could uplift our nation and faith. Once the preacher system is set right success will be achieved because preachers provide guidelines to the sangat. The Sangat is from where managers are chosen. So if our Sangat and Pangat become moralistic and of high standards then the management system will automatically get ameliorated. To bring awareness among the nation all these three components should be considered at the same time to bring in modern and scientific outlook.

(Des Pardes, 29.11.91)

੧. ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥ (ਰਾਗੁ ਮਾਝ ਸਲੋਕੁ ਮ: ੧, ਅੰਗ ੧੪੫)

੨. ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੇ ॥ (ਤਿਲੰਗ ਮਹਲਾ ੧, ਅੰਗ ੭੨੨)

੩. ਜਿਉ ਮਿਰਯਾਦਾ ਹਿੰਦੂਆ ਗੁਰੂ ਮਾਸੁ ਅਖਾਜੁ ॥ ਮੁਸਲਮਾਣਾਂ ਸੂਅਰਹੁ ਸਉਗੰਦ ਵਿਆਜੁ ॥ ਸਹੁਰਾ ਘਰਿ ਜਾਵਾਈਐ ਪਾਣੀ ਮਦਰਾਜੁ ॥ ਸਹਾ ਨ ਖਾਈ ਚੂਹੜਾ ਮਾਇਆ ਮੁਹਤਾਜੁ ॥ ਜਿਉ ਮਿਠੈ ਮਖੀ ਮਰੈ ਤਿਸੁ ਹੋਇ ਅਕਾਜੁ ॥ ਤਿਉ ਧਰਮਸਾਲ ਦੀ ਝਾਕ ਹੈ ਵਿਹੁ ਖੰਡੂਪਾਜੁ ॥੧੨॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੩੫, ਪਉੜੀ ੧੨)

੪. ਧਰਮਸਾਲ ਦੀਆਂ ਰੋਟੀਆਂ ਤਿੰਨ ਕੰਮ ਕਰੇਨ । ਹੱਡ ਗਾਲਣ ਮਤ ਮਾਰਨ ਕੰਮ ਨਾ ਕਰੇਨ । ਪ.ਐਸਾ ਕੰਮ ਮੂਲ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ, ਅੰਗ ੯੧੮)

The Gurmukh Eliminates Enmity and Antagonism¹

Anger, enmity and antagonism are mental illnesses emerging from hate. Anger renders a person mad. In madness, an angry person commits all sorts of mistakes. Wrangling and perturbations prevailing in the world are due to hate, animosity and anger.

Fearlessness and no hatred are virtuous traits. The true Guru has advised us through Gurbani to avoid anger and keep away from an angry person:

Do not meet with, or even approach those people, whose hearts are filled with horrible anger. | 3 |
(Siree Raag, Fourth Mehl, p. 40)²

Where there is anger it attracts other ailments as well.

Unfulfilled sexual desire and unresolved anger waste the body away, as gold is dissolved by borax.
(Raamkalee, First Mehl, Dakhane, Ongkaar, p. 932)³

To escape from such fatal illnesses, the Satguru has advised us to adopt humility and fearful respect of God in life. Humility is form of mental humbleness:

*Humility is my spiked club.
My dagger is to be the dust of all men's feet.
No evil-doer can withstand these weapons.*

(Sorat'h, Fifth Mehl, p. 628)⁴

Humility is a protective shield with which a person is saved from wrong doings. Humility is not a weakness; rather it is remaining decapacitated despite having strength. It is negation of anger.

Mercy is the basic precept of Guru Nanak's Sikh Faith. Naam recitation, sharing and earning through moral means are the fundamental principles of Gurmat. Devoid of compassion, all piety is meaningless and hollow:

*The mythical bull is Dharma, the son of compassion;
this is what patiently holds the earth in its place.*

(Japu, p. 3)⁵

Guru Nanak established that compassion, attitude of service and tolerance are Divine virtues. Hate and anger are devilish instincts. Divine virtues propel one to perform noble actions, but the devilish instincts stimulate anger and destruction, fight and perturbation. They have and will always be antagonistic. Doubtlessly victory always belongs to the truth.

A Sikh of the Guru while being sweet spoken and God fearing remains in the service of all. As God-fearing person a Sikh never displays anger. He envisions the all prevalent 'Divine Light' in the whole universe:

The One God is pervading in all. Gazing upon Him, beholding Him, Nanak blossoms forth in happiness. | 3 | 8 |

(Kaanraa, Fifth Mehl, p. 1299)⁶

In this state, a Gursikh is in bliss while reciting Naam. He loves the creation of the creator Lord. When he achieves the stage of:

I see God, hear God, and speak of the One and only God.

(Bilaaval, Fifth Mehl, p. 846)⁷

Thereafter, no scope is left for hate or anger for anyone. Troubling anyone is against the Divine Will for him. Says Baba Farid Ji:

*Do not utter even a single harsh word; your True Lord and Master abides in all.
Do not break anyone's heart; these are all priceless jewels. | 129 |*

(Salok Farid Jee, p. 1384)⁸

Hating anyone for any reason is prohibited. Hate the evil deeds and not the evil doer.

However impressive a Sikh may look with arms and clothes, is not liked by the Guru if he has lust, anger, jealousy, animosity and feelings of ill-will. Nevertheless, we are all suffering from ills. Such is the Divine perception:

The world is sick, and the Naam is the medicine to cure it; without the True Lord, filth sticks to it.
(Dhanaasaree, First Mehl, Chhant:, p. 687)⁹

Some suffer from physical and others from mental illness but only the Satguru is without illness:

Whoever I see is diseased. Only my True Guru, the True Yogi, is free of disease. | 1 | Pause |
(Bhairao, Fifth Mehl: Page 1140)¹⁰

Satguru is the greatest healer. He heals all physical and mental illnesses by blessing with Naam. The Naam meditation creates bliss when recited breath by breath.

Satguru is the Perfect Healer, shedding away The Five incurable ills.
(Bhai Gurdas, Var 26, Pauri 19)¹¹

Guru's beloved ones abiding by code of living, and submitting to His Will are like compounders in the healing process. They guide astray persons to join Guru's congregation and by providing directions from Gurbani they stimulate them for Naam recitation. They propel such persons to imbibe Amrit for initiation to become Gursikhs. The hospitals have people with several types of diseases. Some mentally sick patients are very dangerous. They may abuse the doctor or may even resort to physical assaults. The doctor does not have anger or hatred against their behaviour and treats them with love. The doctor, indeed, hates the disease of the patient but is sympathetic to the patient.

Administering proper treatment, the doctor ensures proper healing for the patient. Similarly, we can be saved from lust, anger, greed, attachment and pride by coming to the sanctuary of the Guru. Provision of Naam medicine is Guru's Blessing. The Guru may enshower His blessing on any person at any time:

Which is the swan, and which is the crane? It is only by His Glance of Grace.
Whoever is pleasing to Him, O Nanak, is transformed from a crow into a swan. | 2 |
(Sree Rag Ki Vaar First Mehl:, p. 91)¹²

A few years ago there were very few Gurdwaras in the UK. A practising Sikh with beard and Dastar was a rare sight. At present the Guru's garden of Sikhi is in bloom. There are countless Gurdwaras. Shri Guru Granth Sahib is installed daily as the living Divine Light. Gurmat discourses (Katha), Kirtan and Naam Simran are continuously held. There are frequent whole-night kirtans. Amrit administering is undertaken from time to time. Countless persons are curing their fatal diseases by joining Guru's sanctuary and practicing Naam Simran Such is the only redeeming path:

Chant the Naam yourself, and inspire others to chant it as well.
(Gauri Sukhmani Fifth Mehl:, p. 289)¹³

Let us also learn to follow the words of Baba Farid Ji:

Fareed, answer evil with goodness; do not fill your mind with anger.
Your body shall not suffer from any disease, and you shall obtain everything. | 78 |
(Salok Fareed Jee, p. 1381)¹⁴

(Des Pardes, 7.5.1982)

੧. ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅੰਗ ੯੪੨)
੨. ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥੩॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪, ਅੰਗ ੪੦)
੩. ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥ ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥(ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰੁ, ਅੰਗ ੯੩੨)
੪. ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥ਇਸੁ ਆਗੈ ਕੋ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥ (ਸੋਰਠਿ ਮਹਲਾ ੫, ਅੰਗ ੬੨੮)
੫. ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਬਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ (ਜਪੁ, ਅੰਗ ੩)
੬. ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਈ ॥੩॥੮॥(ਕਾਨੜਾ ਮਹਲਾ ੫, ਅੰਗ ੧੨੯੯)
੭. ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥ (ਬਿਲਾਵਲੁ ਮਹਲਾ ੫, ਅੰਗ ੮੪੬)
੮. ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ ॥ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ ॥੧੨੯॥ (ਸਲੋਕ ਫਰੀਦ ਜੀ, ਅੰਗ ੧੩੮੪)
੯. ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥ (ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਛੰਤ, ਅੰਗ ੬੮੭) ੧੦.ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥ ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥੧॥ਰਹਾਉ॥(ਅੰਗ ੧੧੪੦)
- ਨਿਵਾਰੇ ॥ (ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੨੬, ਪਉੜੀ ੧੯)
੧੨. ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇਇ ॥੨॥ (ਸਿਰੀ ਰਾਗੁ ਕੀ ਵਾਰ ਮ: ੨, ਅੰਗ ੯੧)
੧੩. ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥(ਅੰਗ ੨੮੯)
੧੪. ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥ ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥੭੮॥ (ਸਲੋਕ ਫਰੀਦ ਜੀ, ਅੰਗ ੧੩੮੧)

I am of the Khalsa and Khalsa is Mine¹

Though the historic event of manifestation of Khalsa on Vaisakhi Day was new and strange, yet it was for the transformation of downgraded, harassed and terrorized Indian people into a new Khalsa apearnace for which continuous sacrifice and divine leadership of the Ten Gurus for 209 years resulted in realization of objective of creation of Khalsa Panth on Vaisakhi of 1999. The motive behind creation of Khalsa was to endow Gursikhs with divine nobility of character and to make them ideal persons. Whereas the Khalsa abiding by the code of Five Kakkaars became an ever-ready soldier, the Khalsa also became a perfect Saint by imbibing the practice of Naam-Bani with full zeal. The sword of the Khalsa is a symbol of protection of human dignity and honour, but for the trouble makers it portrays death. To test the resolve of Sikhs, the test prescribed by Guru Gobind Singh Ji in 1699, was initially set by Guru Nanak. Guru Nanak spoke thus:

*If you desire to play this game of love with Me,
then step onto My Path with your head in hand.
When you place your feet on this Path,
give Me your head, and do not pay any attention to public opinion. | 20 |*

(Shaloks In Addition To The Vaars. First Mehl.; p. 1412)²

The Fifth Incarnation, Guru Arjan Sahib thus openly challenged the Sikhs:

*First, accept death, and give up any hope of life.
Become the dust of the feet of all, and then, you may come to me. | 1 |*

(Vaar Maroo Shalok, Dakhanay Fifth Mehl.; p. 1102)³

Affirming this Guru's quote, Dr Gokal Chand Narang writes in his book 'Transformation of Sikhism': "The seed that came to flourish in the times of Guru Gobind Singh was initially sown by Guru Nanak Dev and watered by His successors. The sword that glorified the Khalsa was doubtlessly moulded by Guru Gobind Singh Ji, but its steel was bestowed by Guru Nanak that he obtained after moulding the Hindu-ore, removing the refuse of lifelessness, delving in doubts and the filth of priestly fakeness."

Similarly, the well-known English historian Mr Cunningham, and Indu Bhusan have affirmed the above in their books. It is obvious that Guru Nanak Dev Ji is indeed the founder of Sikh religion. However, Guru Gobind Singh Ji brought the faith to its fullness. Guru Gobind Singh Ji bestowed Guruship on Guru Granth Sahib that had been indicated by Guru Nanak and other successor Gurus:

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

(Raamkali Mehla First Sidhgost, p. 943)⁴

Guru Ramdas Ji clearly stated in Natt Raga Ashatpadian as:

The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained.

If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him. | 5 |

(Nat, Fourth Mehl.; p. 982)⁵

In Guru Gobind Singh Ji's times, tyranny and cruelty had crossed all limits. External invasions were a normal happening. The Hindus had accepted slavery as inevitable. Keeping in view the pitiable state of the country the Tenth Guru created the brave Khalsa with the initiation of double-edged sword:

I prepared the Khalsa of unmatched Glory.

(Vaar Bhai Gurdas II)⁶

Through initiation with the double-edged sword, the Khalsa emerged as a transformation of the meek sparrows to the hunting hawks. To contain the enemy, 'I shall make a single Khalsa fight with one lakh and quarter of the enemy force'⁷ was fulfilled by the Guru. The weak and impotent nation got transformed into brave fighters who could challenge and follow the enemy lions to their dens. It was an exemplary bravery to dodge strong security and behead the proud, drunkard, meat-eater, and characterless-egoistic commander Massa Ranghar in Harimander Sahib while he was busy in his lusty pursuits under the safety of his strong guards.

The Khanda portrays two things; death and power. It also warns that the Khalsa yearning for the pure Khalsa life, may have to face death at any times. Life is thus a preparation for death and death represents the beginning of a new life. The Guru enfolded the truth about life and death to the Khalsa and made them Saint-Soldiers, and by imparting the initiation of fearlessness with no enmity prepared them for protection of the weak and to banish the evil doers.

*The Khalsa is my complete image. I dwell in the khalsa.*⁸

With the above proclamation, the Khalsa acquired the personality of the Guru by ever abiding Guru's command. After initiating the Five Beloved Ones and firming them up in the way of Khalsa life (Rehat), thereafter the Guru Himself got initiated by taking Amrit from them and thus made them the Guru Khalsa. Hence, the abiding Khalsa having virtues of the Guru is entitled to be addressed as the Guru Khalsa. The Guru portrays Khalsa thus:

He the Khalsa meditates on the Ever-radiant Light, day and night, and rejects all else but the one Lord from the mind.

He decorates himself with perfect love and faith, and believed not in fasts, tombs, crematoriums and hermit cells, even by mistake.

He knows none except the one Lord in the performance of acts of pilgrimage, charities, compassion, austerities and self-control

Such a man, in whose heart shines the full Divinely Radiant Light is a true a pure Khalsa.

(Patshai 10 Savayyei)⁹

This, infact, is the description of Guru Khalsa.

My True Guru kills and revives.

(Bhairao, Fifth Mehl, p. 1142)¹⁰

The all powerful Guru has the power of reviving someone after killing. Some meat lover writers, according to their mind-set, have written that during the Khalsa creation ceremony, the Guru played the drama of killing five he-goats. However, these gentlemen have not given any proof or evidence for this. It was an imaginative story. Guru Nanak - Guru Gobind Singh Ji first practised and then preached Sikhi. They never indulged in anything contrary to their preachings:

My True Guru kills and revives.

(Bhairao, Fifth Mehl, p. 1142)¹¹

In contradiction to Gurbani, attributing such a story to Guru Gobind Singh Ji is a serious sin and mind-wardedness. Sikhi is a Guru abiding religion. Whereas a Sikh has to keep the Rehat of five Kakkaars with strong faith, he/she has to be strong from within by practicing Naam and Bani. If a Sikh does not attune with Naam-Bani-Kirtan by

getting up early in the morning as per Guru's command then the external appearance is meaningless and is only a pretention. Dashmesh Pita has commanded from the Sikhs:

*So long as Khalsa maintains uniqueness,
I shall bestow all the glory on them.
Should they take to Brahminic customs,
I shall put no more faith in them.*¹²

Presently, we have forsaken Guru's command and have adopted Brahminical rituals which the Guru advised us to shun. Consequently, instead of protecting the honour of womenfolk of others, the Khalsa is worried about the protection of honour of their own daughters and daughters-in-law. The nation is getting disgraced. Due to our own misdoings, we are getting defamed within and outside the country as we are going astray to the side-lanes by abandoning the Highway of Gurmat. Embroiled in false taste of tongue, shallow knowledge and love for fashion we are being pushed aside.

Let us! Contemplate upon Guru's commands and follow them in letter and spirit. Following Guru's command let us revive the olden Khalsa traditions and resolve to portray the embodiments of truth and bravery once again.

(Punjab Times, 15.4.1998)

੧. ਹੋਂ ਖਾਲਸੇ ਕੇ ਖਾਲਸਾ ਮੇਰੇ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
੨. ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥ ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥ (ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਅੰਗ ੧੪੧੨)
੩. ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥ ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥੧॥ (ਮਾਰੂ ਵਾਰ ਮਹਲਾ ੫ ਡਖਣੇ ਸਲੋਕ ਮ: ੫, ਅੰਗ ੧੧੦੨)
੪. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ, ਅੰਗ ੯੪੩)
੫. ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਪਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥੫॥ (ਨਟ ਮਹਲਾ ੪, ਅੰਗ ੯੮੨)
੬. ਨਿਜ ਪੰਥ ਚਲਾਇਓ ਖਾਲਸਾ ਧਰਿ ਤੇਜ ਕਰਾਰਾ ॥ (ਭਾਣੀ ਗੁਰਦਾਸ ਦੂਜਾ, ਵਾਰ ੪੧ ਪਉੜੀ ੧੫)
੭. ਸਵਾ ਲਾਖ ਸੇ ਏਕ ਲੜਾਊਂ ।
੮. ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥ ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥
੯. ਜਾਗਤਿ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥ ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਝੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥ ਤੀਰਥ ਦਾਨ ਦਯਾ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥ ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥ (ਪਾ: ੧੦, ਸਵੱਯੋ) ੧੦. ਸਤਿਗੁਰੁ ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ ॥ (ਭੈਰਉ ਮਹਲਾ ੫, ਅੰਗ ੧੧੪੨)
੧੧. ਸਤਿਗੁਰੁ ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ ॥ (ਭੈਰਉ ਮਹਲਾ ੫, ਅੰਗ ੧੧੪੨)
੧੨. ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ॥ ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)

The Death of Martyr is the Life of Nation¹

*The whole creation is strung on Your thread.
That which has come from You is under Your Command.*

(Gauri Sukhmani Fifth Mehl; p. 268)²

The Creator Lord, having created the world, has brought everything and every action under the Divine Rule. Any transgression of the Divine Rules is to invite the Divine wrath. Similarly there is limit to cruelty and its tolerance. When the tyrant surpasses limits of cruelty and indulges in bloodshed of innocent people then the Divine Being dispatches a Divine Person to the world to end these excesses. Such Holy-beings truly preach to the astraying public and bring them to the righteous path, and while doing so they even sacrifice themselves. This type of self sacrifice is martyrdom.

In the history of every nation and faith, there are examples of self-sacrificing martyrs. In Christianity Jesus Christ was crucified. His other followers were severely tortured to martyrdom. The number of followers of Christian faith is the highest compared to other faiths of the world. Christians, rightly, are proud of the sacrifice of the Christ as he died for the Truth.

A tyrant always delves in cruelty to establish his supermacy. That is why Emperor Jahangir condemned the faith propagated by Guru Nanak as the trade of falsehood. His puppets perpetuated limitless injustice because:

*Nectar seems bitter to you, and poison is sweet.
Such is your condition, you faithless cynic, which I have seen with my own eyes.*

(Raamkalee, Fifth Mehl; p. 892)³

Jahangir subjected Godly Sri Guru Arjan Dev Ji to the most horrific physical tortures leading to his martyrdom. As the cruelty of a Muslim ruler was crossing all limits, the tolerance of Sri Guru Arjan Dev Ji was extremely limitless. The result of this holy martyrdom was combining of devotion and power by Sri Guru Hargobind Sahib. He wore two swords of temporal and spiritual powers and built Sri Akal Takht Sahib. He organized Sikhs for the righteous fights. By repeatedly defeating the Mughal army he proved that the tyrant gets ground in his own despotic abuse of authority.

Perhaps, it would not be an overstatement to say that the Sikh history is nurtured with blood. There is no match to the number of martyred Sikh fighters with any other religion. Sri Guru Teg Bahadur Sahib, through his martyrdom, perpetuated the example of Sri Guru Arjan Dev Sahib, thereby establishing the line of the never ending martyrs. For instance, martyrdom of two sons of Kalgidhar Patshah in righteous fighting and bricking alive of two innocent younger sons in the wall, boiling of Bhai Dayala Ji in a cauldron, splitting by saw of Bhai Matidas Ji, cutting by limbs of Bhai Mani Singh and burning of countless Sikhs to martyrdom. The Nation is alive on account of these sacrifices. Whatever highest pride a Sikh would take in remembering these sacrifices would be small for them.

The martyrdom of Sikh martyrs is distinctly different from those of other faiths. Guru Teg Bahadur Sahib, to protect the victims, himself walked to his killers. Similarly,

the brave Sikhs sacrificed themselves gladly for the public welfare. The Guru, his sons and other Sikhs were substantially allured with wealth and other type of temptations. However, these ready to lay down life for a cause disregarded all comforts of life and preferred to tread the righteous but difficult path of martyrdom. For the past approximately 500 years, the system of sacrifices, for ending cruelty, has continued in some or the other form.

‘Granth’ and ‘Panth’ are the two great stout pillars of the Sikh Nation. The Guru raised the nation on these two pillars. Since then to the present, the enemy has been continuously attacking with full zeal from inside and outside through variety of means to finish Sikhi and to weaken the two pillars. Some pretender saints with outer appearance of Sikhi are trying to corrupt the text of Gurbani. Some gentlemen have taken quotes of Gurbani from Shri Guru Granth Sahib that suit their purpose. Using such quotes they are misleading the people. During the Guru period, Dhirmalias and Ramraiya also made such mischiefs. We have to bear in mind thieves always break in a wealthy house. Gurbani quotes like: “He is at peace in this world, and happy in the next (Gauri Sukhmani Fifth Mehl; p. 292)”⁴ are sold along with appropriately fitting Mantras in paper wrappings to the suffering people who are thus looted. Presently, it appears that the Sikh Nation has become sufficiently aware to protect its heritage, and has come out to sacrifice in confronting the violators and thieves of Guru Granth Sahib.

The present Indian government has adopted the unbecoming methods of erstwhile Muslim and British rulers. Sikh leaders have been purchased and others are being made stooges by satisfying their greed. The analysis of current struggle reveals that the present sacrifices of martyred Sikhs have compelled the Sikh Jathedars to come together. It is worth remembering that the Sikh Nation has never betrayed the Panth. It is always the leaders who got sold and thus led the Nation astray. Master Tara Singh and Sant Fateh Singh raised the slogan, “Panth in Danger” and the Sikhs filled up the jails. Now again on a call from the Sikh leaders, the public has cornered the congress government. May ‘Waheguru’ bestow wisdom on the leadership to remain united and provide righteous lead!

The Indian government views every abiding Sikh, especially with black turban, and a Sikh lady with Keski suspiciously. Male and female Sikhs from the UK, during their Indian visits have been very much harassed by the police. During the Mughal period, price of the head of a Sikh was eighty rupees. Due to inflation, the present price ranges from five to fifty thousands. The Mughals in their attempt to finish the Panth got finished themselves instead. Whatever happened to the anti-Sikh forces in the past will happen in the future.

To lay down life for the sake of Guru Granth Sahib and Guru-Panth is a matter of pride for a Sikh. Death holds no fear for a Gursikh. Cunningham writes in his book, *History of the Sikhs* that he fought against the Sikhs as an army captain during the battles of Sabhraon, Mudki and Pheru city and wrote his personal experiences. He writes, “The injured Sikh soldiers welcomed death cheerfully as their bride, but never sought pardon, nor accepted defeat.” He writes about his conversation with a dying injured Sikh soldier, “I asked the Singh, why don’t you put down your weapon when your comrades are all dead.” The Singh replied, “Still the Panth has not ordered them to lay down the arms. I shall continue fighting.” Cunningham started wondering, who is this General named ‘Panth’? The injured soldier could not explain as the death overtook him. After the war,

Cunningham met an old Sikh farmer in Majha and asked him, 'Baba, who do you call Panth?' The Baba got up on hearing the word Panth. His body started shivering with rage and his eyes became red with anger. He shouted with full power, 'Panth! Panth!! Panth!!!' He says, "I understood that when the soul of Ten Gurus enters in a Sikh, then he becomes Sikh Panth."

An Indian sectarian Hindu Mahasha can never tolerate unique and independent existence of Granth and Panth. Hinduism has swallowed Buddhism and Jainism, but it is rather difficult to imbibe the Sikh faith. The Sikhs are blessed with the Eternal leadership of Sri Guru Granth Sahib – the spiritual light of the Ten Guru Patshas. They are also bestowed with a Kesri flag. Different rites from birth to death have been firmly taught. There is a strict command to imbibe Amrit and abide by the Five-Kakkaar Rehat (code of living). The Guru taught the nation how to become a martyr by demonstrating it through self sacrifice and the sacrifice of entire family. Thereafter:

*The Khalsa is my complete image. I dwell in the khalsa.*⁵

Such is the eulogy offered to the Khalsa, followed by a warning

*So long as Khalsa maintains uniqueness,
I shall bestow all the glory on them.
Should they take to Brahminic customs,
I shall put no more faith in them.*⁶

Thus to keep the Nation awake, the Sikhs shall continue attaining martyrdom from time to time. However, when the tyranny crosses its limits then the Khalsa knows how to punish adversaries. The Sikh Nation shall always remain in High Spirits!

(Sura, Amritsar, January 1983)

੧. ਸ਼ਹੀਦ ਕੀ ਜੀ ਮੌਤ ਹੈ ਵੋਹ ਕੌਮ ਕੀ ਹਯਾਤ ਹੈ ॥ (ਮੁਹਮੰਦ ਇਕਬਾਲ)
੨. ਸਗਲ ਸਮਥੀ ਤੁਮਰੈ ਸੁਝਿ ਧਾਰੀ ॥ ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥ (ਗੁਰੂੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਅੰਗ ੨੬੮)
੩. ਅੰਮ੍ਰਿਤ ਕਉਰਾ ਬਿਖਿਆ ਮੀਠੀ ॥ ਸਾਕਤ ਕੀ ਬਿਧਿ ਨੈਨਹੁ ਡੀਠੀ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੫, ਅੰਗ ੮੯੨)
੪. ਇਹ ਲੋਕ ਸੁਖੀਏ ਪਰਲੋਕ ਸੁਹੇਲੇ ॥
(ਗੁਰੂੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਅੰਗ ੨੮੨)
੫. ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥ ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
੬. ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ॥ ਮੈਂ ਨ ਕਰੋਂ
ਇਨ ਕੀ ਪ੍ਰਤੀਤ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)

The Hola of Singhs

Akin to the saying, 'Unique is the Panth of Singhs', festivals and and get togethers of Singhs also have their distinct glory. It is a unique feat to get together in joyful mood to celebrate Hola festival at the holy land of Anandpur Sahib. The objective of Guru Gobind Singh Ji was to break shackles of slavery and revive the spirit of freedom in the erstwhile dead souls. On the following day of Hindu festival of Holi Singhs celebrate Hola. Thus to understand the subject of 'Hola' it is essential to divulge on the background of Holi. Both Holi and Hola are celebrated at about the same time.

Hindus have been celebrating Holi since centuries. Sri Krishan Bhagwan has been depicted playing Holi by spraying colours on his maids. During these days the Hindus play Holi throughout India by dancing, jumping, Bhangra dancing and spraying colour on each other joyfully. Like men, the Hindu women also celebrate this festival with full vigour and enthusiasm. Many times this fervour results in Hindu-Muslim clashes and at times the happiness turns into grief.

It being the peak of spring season all vegetation is in full bloom which makes this festival all the more attractive. However, with passage of time, the festival became stale and meaningless with the Hindus getting stuck in the muddle of superstitions and becoming meek and helpless. It culminated in binding the nation in chains of slavery. Guru Gobind Singh Ji transformed this festival into Hola Mahalla with the objective of infusing the spirit of bravery for removing the shackles of slavery.

Guru Gobind Singh Ji taught the way of living with dignity to the down trodden and described the purpose of his coming as:

*I have come into this world for this purpose.
There supreme Guru has sent me for the protection of righteousness.
Propagate righteousness everywhere;
seize and destroy the sinful and the wicked. | 42 |*

(Dasam Granth, Bachittar Natak, Chap. 6)¹

Thus in keeping with the mission to destroy evil-doers and to render service to the hapless and fill the spirit of, 'I shall make a single Singh fight against one hundred and a quarter thousand enemies, and make the sparrows maul falcons'² in the Khalsa the tradiution of playing Hola Mahala was started in Samat 1757 Chetar Vadhi 01, at Lohgarh fort in Anandpur Sahib by holding a courtt.

Bhai Sahib Bhai Kahn Singh Ji Nabha writes about the meaning of Hola Mahala in *Mahan Kosh* as:

Attack and counter attack. Attack and place of attack. Sri Guru Gobind Singh Ji started this tradition to teach weaponry and to perfect the Khalsa in fighting skills by making two groups under the leadership of prominent Singhs and to attack particular place for occupancy. The Guru, himself, would watch this mock fight, its manoeuvres and impart instructions to both parties. The victorious group was honoured with robes of honour (Siropa) in the general court.

Every year Singhs celebrate Hola Mahala at Anandpur Sahib by depicting their fighting skills with the aim to revive their historic customs and to keep up to the true and holy practice of fighting manoeuvres.

It should be remembered that Guru Sahib, alongside the practice of bravery and fighting, commanded the Khalsa to become holy saint unlike the pretending saints of the present day of Dark Age. Practice is most revered in the Sikh faith. Bereft of life of high and lofty standards, mere outwardly saintly appearance is a trickery of wolves. However, there is an abundance of such fake saints these days. According to Guru's command it is must for a Sikh to work for honest earning, share with others and meditate on Naam. Whereas Guru Sahib used to hold mock fights for practices, he would also hold daily Kirtan Darbars twice (morning and evening), Kavi Darbars and regular sessions of Naam practice.

The mythical bull is Dharma, the son of compassion.

(Japu, p. 3)³

Without compassion, an army becomes a group of dacoits and looters. That is why Guru Sahib directed his Khalsa along the Gurmat highway. History bears testimony that even during battles, the Singhs respected the sisters or daughters of enemy as their own sisters or daughters. They never killed children or looted the innocents. Because of this virtue a handful of Singhs in their true bravery gave crushing defeats to tyrant attackers and uprooted centuries old Mughal rule.

Unfortunately, the character of olden Singhs is disappearing. The spirit of fighting singly against one hundred and quarter thousand enemy is receding. These days, instead of protecting the honour of women of others the Khalsa are worried about their own honour. The Sikh Nation is getting disgraced. It could only be attributed to our going astray from Guru ordained path. The taste of tongue, shallow spiritual knowledge, fashion orientation, Brahminical rituals and indulgence in evil doings are depleting us spiritually. It is not Gurmat to celebrate Hola Mahala by killing he goats, taking liquor, using opium, consuming Cannabis and other intoxicants. So called writers with such habits and for the taste of their tongue have named meat of the dead as 'Mahan Prasad'. Infact, historically holy Karah Prasad is called Mahan Prashad, but such writers of these days with orientation of taste of tongue have popularized this pious word for meat. Meat eaters misquote and misinterpret Gurbani for their selfish motives. However, Gurbani describes Guru-ka-Langar as:

She distributes the bounty of the Guru's Langar; the kheer - the rice pudding and ghee, is like sweet ambrosia.

(Raag Ramkali Vaar Satta and Balvand, p. 967)⁴

Such custom is continuing from generation to generation for Guru-ka-Langer. In no Gurdwara meat is cooked for Guru Ka Langar. Many discussants with shallow knowledge choose meat as their favourite topic, but during discourses they expose their ignorance about the implied meanings of Gurbani.

In accordance with Guru's teaching the ultimate goal for a Sikh is to merge with Akal Purakh. This is possible only through contemplating on Naam, performing good deeds and consuming simple food. The real food for the sustenance of a Sikh is the true nectar of Naam. All other pleasures and tastes are momentary and perishable:

The pleasures of gold and silver, the pleasures of women, the pleasure of the fragrance of sandalwood, the pleasure of horses, the pleasure of a soft bed in a palace, the pleasure of sweet treats and the pleasure of hearty meals

-these pleasures of the human body are so numerous; how can the Naam, the Name of the Lord, find its dwelling in the heart? |2|

(Siree Raag, First Mehl; p. 15)⁵

Our ignorant writers, for hiding their own weaknesses, have not even spared the great beings as Guru Hargobing Sahib in associating with killer intoxicants such as Cannabis. In *Gurbilas Patshahi Chhevin*, Chapter 18 is written Shri Guru Hargobind Sahib as taking Cannabis (*Bhang*).

*At the fall of the day
Shri Guru offered Cannabis.*

(Gur Bilas Patshahi Chhevin, Chap. 18)⁶

Bhai Santokh Singh Ji writes in *Gurpartap Suraj* Rut 3, Chapter 21 as:

*Then the Guru spoke thus
Prepare a cauldron of Sukha (Cannabis)
When the Singhs are lazy
They should take it for bliss |31|⁷*

This means that the Tenth Master ordered preparing of 'Bhang' or 'Sukha' treat. Encouraging the Sikhs to take intoxicants is rendering the Sikh Nation weak and characterless. Indeed, our present day downfall is due to our neglect of spirituality. Bhai Sukha Singh Ji writes about taking opium in *Gurbilas Patshahi* 10.

*He arranges opium.
He takes it himself and give to others.⁸*

Similarly, in *Gurpratap Suraj* Rut 3 Chapter 4 is written:

The Satguru gives opium to others for consumption.⁹

Readers can visualize themselves that how can the founder of Khalsa and brave fighter Gobind Singh Sahib could be poppy or opium addict? By writing such a falsehood these writers have unsuccessfully tried to hide their own weaknesses.

It is our national misfortune that our olden Rehatnamas which are sources of guidance for us have been vitiated with adulterations. Our religious leaders and scholars have no time for research to provide stimulus for following Gurmat Highway. The need of the present time is to contemplate on Gurbani and live life following the Highway of Gurmat. Gurbani of Sri Guru Granth Sahib provides us the real touch stone. The older Sakhis and Rehatnamas can be tested on this criterion.

Devoid of Gurbani contemplation, some self styled and astrayed writers wrote that at the time of creation of Khalsa Panth Guru Gobind Singh dramatically beheaded five he-goats in place of five beloved ones. It is great joke on the all powerful Guru by these so called intellectuals. Gurbani says:

My True Guru kills and revives.

(Bhairao, Fifth Mehl; p. 1142)¹⁰

This Gurubani quote is very clear but these writers do not have any faith in it.

Let us play Hola Mohalla as per Guru's command and not by becoming a funny display for the world by consuming pieces of meat and Cannabis like those with maligned intellect. In the court of Lord only those will be honoured who are imbued in

Naam and those who leave this world by showing bravery in protecting the lowly and sufferers. Guru's command is:

*He alone is called a warrior, who is attached to the Lord's Love in this age.
Through the Perfect True Guru, he conquers his own soul, and then everything comes under his control. | 1 |*

(Dhanaasaree, Fifth Mehl; p. 679)¹¹

And:

*He alone is known as a spiritual hero, who fights in defense of religion.
He may be cut apart, piece by piece, but he never leaves the field of battle. | 2 | 2 |*

(Shalok, Kabeer, p. 1105)¹²

Instead of spoiling clothes by spraying red colour on Holi Guru's command is:

*I serve the Guru, and humbly bow to Him.
Today is a day of celebration for me...
Today, I am celebrating the festival of Phalgun.
Joining with God's companions, I have begun to play.
I celebrate the festival of Holi by serving the Saints.
I am imbued with the deep crimson color of the Lord's Divine Love. | 2 |*

(Basant, Fifth Mehl, First House, Du-Tukay, p. 1180)¹³

(Atam Rang, Amritsar March, 2003)

੧. ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੇ ਆਏ ॥ ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ ॥
ਜਹਾਂ ਤਹਾਂ ਤੁਮ ਧਰਮ ਬਿਥਾਰੇ ॥ ਦੁਸਟ ਦੋਖੀਅਨਿ ਪਕਰਿ ਪਛਾਰੇ ॥੪੨॥ (ਦਸਮ ਗ੍ਰੰਥ, ਬਚਿਤ੍ਰ ਨਾਟਕ, ਅਧਿਆਇ ੬)
੨. ਸਵਾ ਲਾਖ ਸੇ ਏਕ ਲੜਾਊ, ਚਿੜੀਆਂ ਕੋਲੋਂ ਬਾਜ਼ ਤੁੜਾਊ ।
੩. ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ (ਜਪੁ, ਅੰਗ ੩)
੪. ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥ (ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਰਾਇ ਬਲਵੰਡ ਤਥਾ ਸਤੈ ਭੂਮਿ ਆਖੀ, ਅੰਗ ੯੬੭)
੫. ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥ ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥
ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥੨॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧, ਅੰਗ ੧੫)
੬. ਜਬੈ ਜਾਮ ਦਿਨ ਅਨਿ ਰਹਾਯੋ ॥ ਸ੍ਰੀ ਗੁਰੂ ਵਿਜਿਆ ਪਾਨ ਕਰਾਯੋ ॥ (ਗੁਰ ਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ ਛੇਵੀਂ, ਅਧਿਆਇ ੧੮)
੭. ਤਾਂ ਤੇ ਸ੍ਰੀ ਮੁਖਵਾਕ ਉਚਾਰਾ ॥ ਹੋਇ ਸੁਖੇ ਕੀ ਦੇਗ ਤਿਆਰਾ ॥
ਸਿੰਘ ਹੋਇ ਜਬ ਆਲੁਦਧਾਰੀ ॥ ਮਾਦਕ ਚਹੀਏ ਅਨਦ ਮਝਾਰੀ ॥੩੧॥ (ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, ਰੁਤ ੩, ਅਧਿਆਇ ੨੧)
੮. ਬਿਜਿਆ ਧਰਛਤ (ਅਫੀਮ) ਅਮਰ ਮੰਗਾਵੈ ॥ ਆਪ ਛਕੈ ਪੁੰਨਿ ਅਵਰ ਦਿਵਾਵੈ ॥ (ਗੁਰਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ ੧੦, ਸੁੱਖਾ ਸਿੰਘ)
੯. ਯੁਤ ਛੜਧਾਰ (ਅਫੀਮ) ਸਤਿਗੁਰੂ ਛਕਾਇ ॥ (ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, ਰੁਤ ੩, ਅਧਿਆਇ ੪)
੧੦. ਸਤਿਗੁਰੂ ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ ॥
(ਭੈਰਉ ਮਹਲਾ ੫, ਅੰਗ ੧੧੪੨)
੧੧. ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੇ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋ ਕਹੀਅਤ ਹੈ ਸੂਰਾ ॥ ਆਤਮ ਜਿਣੈ ਸਗਲ ਵਸਿ ਤਾ ਕੈ ਜਾ ਕਾ ਸਤਿਗੁਰੂ ਪੂਰਾ ॥੧॥ (ਧਨਾਸਰੀ ਮਹਲਾ ੫, ਅੰਗ ੬੭੯)
੧੨. ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥੨॥੨॥ (ਸਲੋਕ ਕਬੀਰ, ਅੰਗ ੧੧੦੫)
੧੩. ਗੁਰੁ ਸੇਵਉ ਕਰਿ ਨਮਸਕਾਰ ॥ ਆਜੁ ਹਮਾਰੈ ਮੰਗਲਚਾਰ ॥...

ਆਜੁ ਹਮਾਰੈ ਬਨੇ ਫਾਗ ॥ ਪ੍ਰਭ ਸੰਗੀ ਮਿਲਿ ਖੇਲਨ ਲਾਗ ॥
ਹੋਲੀ ਕੀਨੀ ਸੰਤ ਸੇਵ ॥ ਰੰਗੁ ਲਾਗਾ ਅਤਿ ਲਾਲ ਦੇਵ ॥੨॥ (ਬਸੰਤ ਮਹਲਾ ੫ ਘਰੂ ੧ ਦੁਤਕੇ, ਅੰਗ ੧੧੮੦)

O' Nanak, No One is High or Low¹

Whereas the Sikh faith elegantly presents spirituality and stimulates to follow it, it also is dedicated to end social evils for which it provides suitable directives. The Sikh Gurus, though born in high class families, never accepted a society with inequality by birth. Guru Nanak, the founder of Sikh faith by declaring, "O' Nanak! There is none high or low (Japu; p. 7)" laid a foundation of revolt against Brahminism which was continued and completed through a long struggle of 230 years by his successors with firmness and clear conscious and with strong advice to their followers to continue the struggle further. This revolt was against the caste system. Therefore, it is necessary to introduce Mannuism briefly:

*Brahmin is born through mouth of the creator Lord, and the ruling Khatri from His arms,
The serving Vaish are born from His thighs and the untouchables from His feet.*

(Yajur Ved, Ch. 13, Mantar 11)²

This means that Brahmin was created from Lord's mouth, Khatri from arms, Vaish from thighs and Shudra from feet. This is the genesis of four casts.

Goswami Tulsi Das Ji writes:

*Worship the Brahmin, even though ignorant.
Never worship a Shudra even though of high scholarship.*³

It means that an unknowledgeable Brahmin is respectable while a Shudra with great intellect and knowledge is not worth any respect.

Several similar quotes from the Hindu scriptures can be cited that establish, as per Brahminical approach, that principally there is inequality among human beings which remained so at all ages. They are born unequal. This distinction between the castes is the same as is between man and dog. The creation of unequal society was strengthened by Hindu scriptures which has continued so. Dr Ambedkar affirms it as below:

The Hindu scriptures are not merely religious books, but rather are Law books which determine the management of Indian caste system and strengthen it in the Name of God.

With reference to caste system in Sikhi, Bhai Kahn Singh Nabha writes on page 501 of *Gurmat Martand*:

In Sikhi, caste is in accordance with action without having connection with birth. If an untouchable resorts to preaching after having become spiritually emancipated as Brahmangiani then he is a Brahmin.

Elaborating it further, he writes that

The major cause of Indian downfall is glorification of caste by the caste proudly persons rather than honouring the ethical and morals values.

Dr Bhai Jodh Singh Ji writes under the heading 'Varan Ashram Dharm':

Another concept of vast difference between Guru Nanak and olden Indian scholars is Varan Ashram (caste system and system of life stages). The division of castes (Varan) had commenced during the Vedic period. However, there was freedom of mobility among castes at that time. After some time, the caste was restricted by birth and Mannu fortified it. Guru Nanak proclaimed that all human beings are the creation of Formless Creator. There is none high or low among them.

Guru Granth Sahib is the source of Sikh faith. Every Sikh is ordained to live in accordance with Gurbani contained therein. Non-compliance with the commands means excommunication from Sikhi. Guru Arjan Dev Ji completed Guru Granth Sahib in 1604.

Guru Granth Sahib, in addition to Gurbani of Six Gurus, contains Bani of 15 Bhagats, 11 Divine Bhatts and devotees of Guru's house belonging to different regions, faiths, sects, languages and organizations who were attuned with praises of God.

Dr Radha Krishnan, the past President of India and an acknowledged philosopher and scholar, after having studied the Granth expressed his appreciation as, "Sri Guru Granth Sahib is the collective living voice of all Pirs and Prophets." Therefore, in order to understand the Sikh view point for caste system, it is mandatory to understand and put to practice the Bani of Guru Granth Sahib. Sikh history and the writings of other scholars could also be helpful in this regard. It is absolutely clear that the Gurus not only distinguished Sikh faith from Hinduism but also established a distinct faith. Above all, the most outstanding fact is that the Sikh faith was established by destroying the Varan Ashram system. Bhai Gurdas Ji writes:

Dharma was now established on its four feet and all the four castes (through fraternal feeling) were converted into one caste (of humanity).

Equating the poor with the prince, he spread the etiquette of humbly touching the feet.

(Bhai Gurdas ji Vaar 1, Pauri 23)⁴

All the four varnas in the world going astray in delusions are clashing with one another.

Under the aegis of the six Shastras, yogis have adopted twelve ways and becoming indifferent to the world have gone away from its responsibilities.

Gurmukh, who is beyond varnas and its further denominations, is like the betel leaf, which out of various colours adopts one steadfast colour (red) of all the virtues.

(Bhai Gurdas Ji, Vaar 12, Pauri 12)⁵

Guru Nanak, the founder of Sikh faith commands:

Pride in social status is empty; pride in personal glory is useless. The One Lord gives shade to all beings.

(Sree Raag Ki Vaar Salok, First Mehl.; p. 83)⁶

Recognize the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter. | 1 | Pause |

(Aasaa, First Mehl.; p. 349)⁷

In the world hereafter, social status and power mean nothing; hereafter, the soul is new.

Those few, whose honor is confirmed, are good. | 3 |

(Aasa Ki Vaar First Mehl.; p. 469)⁸

God does not ask about social class or birth; you must find your true home.

That is your social class and that is your status - the karma of what you have done.

(Prabhaatee, First Mehl.; p. 1330)⁹

Some wear skins, and carry begging bowls, bearing wooden staffs, and sitting on deer skins. Others raise their hair in tufts and wear sacred threads and loin-cloths. You are the Lord Master, I am just Your puppet. Prays Nanak, what is my social status to be?
|4|1|33|

(Aasaa, Fourth House, First Mehl; p. 358)¹⁰

Guru Nanak not only wrote against the caste system but also practically denounced it from his own life. Mardana, a low-caste Muslim musician, was his long lasting and dearest friend. Bhai Lalo was a low caste, yet Guru Sahib chose to stay with him rather than the caste proudly Malik Bhago. At the culmination of his four long preaching journeys, he started the practice of *langar* and *pangat* at Kartarpur (Pakistan) which is an integral part of Gurdwara Maryada even today. Any person irrespective of caste can eat *Guru-ka-langar* and stay in Gurdwara for sometime. Guru Amardas Ji advised:

*No one should be proud of his social class and status.
He alone is a Brahmin, who knows God. |1|
Do not be proud of your social class and status, you ignorant fool!
So much sin and corruption comes from this pride. |1| Pause |
Everyone says that there are four castes, four social classes.
They all emanate from the drop of God's Seed. |2|
The entire universe is made of the same clay.
The Potter has shaped it into all sorts of vessels. |3|*

(Raag Bhairao, Third Mehl, Chaupadas, First House, p. 1127-28)¹¹

To clarify further, the Guru issued a command that none should come to meet him without first eating from the common kitchen. This was strange in the spiritual world. However, Emperor Akbar was highly impressed. History holds testimony that Emperor Akbar and kings of hill states such as Raja of Haripur took *langar* while sitting alongside the poor in the *Pangat* (sitting in a row on the mat). That is how they qualified for the vision of the Guru. Guru Ramdas and Guru Arjan Dev Ji also opposed caste system. The foundation stone of Harimandar Sahib was got laid from Sayeen Mian Mir Ji. A common pool was created for bathing by all castes. Commanding, 'The four castes - the Kh'shaatriyas, Brahmins, Soodras and Vaishyas - are equal in respect to the teachings (Soohee, Fifth Mehl; p. 747)"¹². Four doors were provided to Harimandar Sahib for the four castes and four religions.

The creation of Khalsa unfurled the flag of social equality and was the last nail in the coffin of caste system. To make it absolutely clear, Amrit was prepared and imparted to the Five Beloved Ones. The Panj Piarey were: one Khatri, three Shudras and one Vaish Jat which is the lowest caste within the Vaishas just above Shudras. History is testimony that hearing and seeing the bravery of the Khalsa, the Hindu Rajas of hills requested the Guru for Amrit initiation, but separately from the low castes. They being of high caste wanted separate preparation of Amrit especially for them. However, to erase the false pride of high caste, the Guru spoke thus: "I shall bestow royalty on these poor Singhs, so that they keep cherishing my Guruship."¹³ He further endorsed the highest privilege on low caste Ranghretas and discarded the proud Rajas of hills by saying, "Ranghretas are sons of Guru." He appointed Bhai Jeewan Singh Ranghreta as the General of his army. During the fight of Chamkaur Garhi, Bhai Sangat Singh was bestowed with the rank of General. All such examples affirm that the Gurus were firmly against caste system and they continued struggling to end the social order of inequality. This tradition has

continued even after the Gurus. Bhai Bir Singh was appointed the Governor following the victory over Sirhind. Jassa Singh Ahluwalia and Jassa Singh Ramgharia became the acknowledged directors of the Sikh Nation. All these honourable braves belonged to low castes.

According to Munshi Gulam Muhi-ud-din a secret agent of Aurazzeb wrote about Guru's teachings to Amritdhari Sikhs in Persian which is translated as: "All the initiated Sikhs belong to one sect, end your differences of old faith. The four castes of Hindus should stop following their caste-specific professions. The worship should follow only one and same category of common brotherhood. None should consider himself higher than others. Do not hate or show down others." Perhaps this is not exact translation of Guru's speech but a contemporary writer Bhai Koer Singh is very close to the contents of this speech. He writes that Guru Ji said

*Vaish, Shudar, Jat, are great. I have included them in the Panth.*¹⁴

The Guru's mission was to reduce the four castes into one. Guru Ji commanded that he would make one caste of the four and who ever takes Amrit from the four castes would be his image. Even at present, during initiation Guru's command is conveyed thus: "Born into the House of the True Guru, my wandering in reincarnation ended. (Ramkali Sidh Gost, First Mehl:, p. 940)"¹⁵. From to day onward the earstwhile caste of every Singh or Singhni does not exist. All become the children of Guru Gobind Singh Ji and Mata Sahib Kaur Ji. They are all citizens of Anandpur Sahib. In other words, the entire Khalsa is a family of brothers and sisters and all belong to the same one caste.

Hinduism is a mixture of different thoughts. It has the capacity of deceptive manoeuvres according to needs of the time to usurp another faith. Buddhism and Jainism were once popular religions. They strongly opposed the caste system. However, through Chankiya policy (deceptive manoeuvres), Hinduism swallowed them. It has to be acknowledged that 'Mannuvad' has influenced followers of every faith and nation and has always been active to make them its component. Islam is considered to be a strong opponent of idol worship, yet the influence of Hinduism is clearly evident on it. There are gatherings at graves where people undertake fulfillment vows, etc. All this is infact idol worship. Similalry, there is influence of caste system in Muslims. Sir Mohamad Iqbal commented on this as:

*This ship of Islamic Faith enjoyed its independence.
It never got stuck and got through all kinds of obstacles.
It had ferried across all the seven seas.
Yet this invincible ship got drowned in the ending of river Ganga.*¹⁶

Since the Sikh movement was a social reformation movement against the ideals of Hindus there have been continous efforts to finish the Sikhi from its very inception by laying a network of deceptive moves. Principal Harbhajan Singh has offered his well qualified comment: "The Brahmin, limited to his closed house of ritualism and caste system, could not tolerate the Sikh traditions. He refused to recognize the reality of equality among human beings. He got so much antagonized that till date he continues to oppose the Nirmal Panth in one or the other form. To end the Brahminical influence among the Sikh Nation, Bhai Kahn Singh wrote a book 'We are not Hindus'. There started 'Sikh Sudhar Lehar, Gurdwara Sudhar Lehar and Singh Sabha Movement', movements. The contributions of scholars such as S. Thakur Singh Sandhawalia, Giani Ditt Singh Ji, Prof.

Gurmukh Singh Ji and S. Jawahar Singh Ji are praiseworthy in this regard. Foreign intellectuals also supported their writings. Mr D. Patpy, head of Vigilance Department during the British Rule, wrote in his report of August 11, 1901 (National Archives) New Delhi: "The followers of Hinduism have always looked at Sikh faith with agnostic eyes, because the Sikh Gurus had vigorously and successfully opposed untouchability of the Brahminical system. Due to this, Hindus have always endeavoured to stop Sikh children from imbibing the Pahul of double-edged sword and to estrange maximum number of Sikhs from their religious beliefs. Hinduism has already swallowed the powerful Buddhism and now it has created cleavages among the followers of Sikhi."

Due to the above apprehension, Atam Science Trust held a gathering of editors of newspapers and magazines with Sikhi leaning at Digshai on 21-22 September, 1968. The copy of resolution passed in the meeting is given below for the information of readers:

(a) The gathering feels that the Sikh Faith and the Sikh Society were not only founded on considerations higher than caste system and untouchability, but also to finish these evils. However, presently forgetting these basic principles they are succumbing to the same diseases. This gathering draws attention of all Sikh organizations, Panthic persons, Sikh preachers and journalists to this slow disease and suggests that no discrimination should happen on caste and untouchability at any time. As far as possible a person must not use caste or sub-caste with name.

On 13th June, 1936, to end leprotic disease of caste system the highest Authority of Sikhs, Sri Akal Takhat Sahib issued a Hukamnama. A copy is given below:

Ik Onkar Waheguru Ji Ki Fateh!

Sat Sri Akal

Sat Sri Akal

Sri Akal Sahai

HUKAMNAMA

This order is for the entire Khalsa and all Gurdwaras and Sewadars from Sri Akal Takhat Sahib that all Amritdhari persons are to be treated equally in Sangat and Pangat, previous caste is not to be enquired, have no doubt. Such is Guru's command. Whosoever bows before this order shall be blessed by the Guru.

Stamp

Deg Teg Fateh Nusrat Bedrang
(Sri Akal Sahai)

Yafat az Nanak Guru Gobind Singh
Akal Takhat Sahib Amritsar
Miti 32 Jeth, Samat 467 (Nanak Shahi)
13 June 1936

Despite the issueing of Hukamnama caste system remained prevalent among Sikhs. To repudiate this, Five Singh Sahibs - Jathedar Kirpal Singh, Jathedar Harcharan Singh Mahlon, Jathedar Lakha Singh, Bhai Sahib Head Granthi Darbar Sahib and Bhai Pritam Singh, Head Granthi Akal Takhat Sahib published the following on 28th April 1985 in *Ajit*, Jallandhar newspaper.

"All Sikh followers should not use caste-sect or sub-caste with their names, because this is against the Sikh Code of Living, is self-willedness and is like spreading discord among Sikhs. After their meeting, Singh Sahiban stated that the excommunication of

Buta Singh is being linked with caste-sect, which is not appropriate. All should remain vigilant against this because a Sikh does not believe in any caste-sect.

Commenting upon the above statement, Principal Harbhajan Singh wrote befittingly: "It is worth con-gratulating that Singh Sahiban have drawn attention to the ever increasing leprotic disease of caste system among Sikhs. It remains to be seen, whether the Sikhs obey to check the increasing infection of this disease or turn away from the Guru in disobedience.

I earnestly appeal to The Sikh World that following Guru's order we must mould our personal lives in accordance with Guru-Maryada.

(Sant Sipahi, February 1993)

੧. ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥ (ਜਪੁ, ਅੰਗ ੭)
੨. ਬ੍ਰਾਹਮਣੋਅਸਯ ਮੁਖਮਾਸੀਦ ਬਾਹੂ ਰਾਜਨਯ ਕ੍ਰਿਤ,
ਉਰੂ ਵੈਸ਼ੁ ਕ੍ਰਿਤ: ਪਦਮਭਯਮ ਸੁਦਰੋ ਅਜਾਯਤ । (ਯਜੁਰ ਵੇਦ, ਅਧਿਆਇ ੩੧, ਮੰਤ੍ਰ ੧੧)
੩. ਸੇਵੀਐ ਬਿਪ੍ਰ ਗਿਆਨ ਗੁਣਹੀਨਾ । ਸੁਦਰ ਨਾ ਸੇਵੀਐ ਗਿਆਨ ਪ੍ਰਬੀਨਾ । (ਗੁਸਾਈ ਤੁਲਸੀ ਦਾਸ)
੪. ਚਾਰੇ ਪੈਰ ਧਰਮ ਦੇ ਚਾਰਿ ਵਰਨਿ ਇਕ ਵਰਨ ਕਰਾਇਆ ॥
ਰਾਣਾ ਰੰਗੁ ਬਰਾਬਰੀ ਪੈਰੀਂ ਪਵਣਾ ਜਗਿ ਵਰਤਾਇਆ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧, ਪਉੜੀ ੨੩)
੫. ਚਾਰਿ ਵਰਨ ਸੰਸਾਰ ਵਿਚਿ ਖਹਿ ਖਹਿ ਮਰਦੇ ਭਰਮਿ ਭਰਾਤੀ ॥ ਛਿਅ ਦਰਸਨ ਹੋਇ ਵਰਤਿਆ ਬਾਰਹ ਵਾਟ ਉਚਾਟ ਜਮਾਤੀ ॥ ਗੁਰਮੁਖਿ ਵਰਨ ਅਵਰਨ ਹੋਇ ਰੰਗ ਸੁਰੰਗ ਤੰਬੋਲ ਸੁਵਾਤੀ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧੨, ਪਉੜੀ ੧੨)
੬. ਫਕਤ ਜਾਤੀ ਫਕਤੁ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥ (ਸਿਰੀ ਰਾਗ ਕੀ ਵਾਰ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੮੩)
੭. ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ ॥੧॥ ਰਹਾਉ ॥ (ਆਸਾ ਮਹਲਾ ੧, ਅੰਗ ੩੪੯)
੮. ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ ॥ ਜਿਨ ਕੀ ਲੇਖੇ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੋਇ ॥੩॥ (ਆਸਾ ਕੀ ਵਾਰ ਮ: ੧, ਅੰਗ ੪੬੯)
੯. ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ ॥
ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥ (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਅੰਗ ੧੩੩੦)
੧੦. ਖਲੜੀ ਖਪਰੀ ਲਕੜੀ ਚਮੜੀ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ ਕੀਨੀ ॥ ਤੂੰ ਸਾਹਿਬੁ ਹਉ ਸਾਂਗੀ ਤੇਰਾ ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਜਾਤਿ ਕੈਸੀ ॥੪॥੧॥੩੩॥ (ਆਸਾ ਘਰੁ ੪ ਮਹਲਾ ੧, ਅੰਗ ੩੫੮)
੧੧. ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰੀਅਹੁ ਕੋਈ ॥ ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੋ ਬ੍ਰਾਹਮਣੁ ਹੋਈ ॥੧॥ ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰਿ ਮੂਰਖ ਗਵਾਰਾ ॥
ਇਸੁ ਗਰਬ ਤੇ ਚਲਹਿ ਬਹੁਤੁ ਵਿਕਾਰਾ ॥੧॥ ਰਹਾਉ ॥ ਚਾਰੇ ਵਰਨ ਆਖੈ ਸਭੁ ਕੋਈ ॥ ਬ੍ਰਹਮੁ ਬਿੰਦ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥੨॥
ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ ॥ ਬਹੁ ਬਿਧਿ ਭਾਂਡੇ ਘੜੈ ਕੁਮਾਰਾ ॥੩॥ (ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੩ ਚਉਪਦੇ ਘਰੁ ੧, ਅੰਗ ੧੧੨੭-੨੮)
੧੨. ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੪੭)
੧੩. ਇਨ ਗਰੀਬ ਸਿੰਘਨ ਕੋ ਦੂ ਪਾਤਸ਼ਾਹੀ ॥ ਏਹ ਯਾਦ ਰਖੇਂ ਹਮਾਰੀ ਗੁਰਿਆਈ ॥ ੧੪. ਬੈਸ਼ ਸੁਦਰ ਏ ਜਾਟ ਅਪਾਰਾ ॥ ਤਾਕੇ ਪੰਥ ਮਾਹਿ ਮੈ ਧਾਰਾ ॥ (ਕੁਇਰ ਸਿੰਘ) ੧੫. ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ ॥ (ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ, ਅੰਗ ੯੪੦)
੧੬. ਯੇਹ ਦੀਨਿ ਹਜ਼ਾਰੀ ਕਾ ਬੇਬਾਕ ਬੇੜਾ, ਨਾ ਜੇਹੁ ਮੇਂ ਅਟਕਾ ਨਾ ਸੇਹੁ ਮੇਂ ਠਹਿਰਾ । ਕੀਏ ਪਾਰ ਜਿਸ ਨੇ ਥੇ ਸਾਤੋਂ ਸਮੁੰਦਰ, ਵਹਿ ਡੂਬਾ ਦਹਾਨੇ ਮੇਂ ਗੰਗਾ ਕੇ ਆ ਕਰ । (ਮੁਹਮੰਦ ਇਕਬਾਲ)

The Panth Khalsa is Personification of Unmatched Glory¹

Though the historic event of creation of Khalsa on Baisakhi Day was new and extraordinary yet it was not sudden. It was realization of dream after 209 years of ceaseless hard labour of Ten Gurus that on Baisakhi Day of 1699, Khalsa Panth was created to provide a new Khalsa form to the Indian nation that was disgraced and suffering cruelty for centuries. The objective of creation of Khalsa was to beautify Sikhs with Divine virtues to complete the design of a perfect man. Whereas adopting a Five-Kakkaari code of conduct the Khalsa became an ever-ready brave soldier, and also became a perfect saint by fully imbibing and practicing Naam-Bani. The sword of Khalsa is a sign of protective guarantee of honour and self respect of human community but the same sword becomes death for the provocative elements.

The test paper set by Guru Gobind Singh in 1699 for testing the firmness of Sikhs had been, in fact, prepared by Guru Nanak Dev Ji as he declared:

*If you desire to play this game of love with Me,
then step onto My Path with your head in hand.*

(Shaloks In Addition To The Vaars. First Mehl., p. 1412)²

The fifth Light (Guru Arjan Dev Ji) proclaimed openly and loudly:

*First, accept death, and give up any hope of life.
Become the dust of the feet of all, and then, you may come to me. | 1 |*

(Vaar Maroo Shalok, Dakhanay Fifth Mehl., p. 1102)³

The famous English historian, Cunningham and Indu Bhusan have affirmed the above thought in their books. It is apparent that Guru Nanak is the founder of Sikh faith, but his mission was given the finishing touch by the Tenth Master. Guru Gobind Singh Ji bestowed Guruship on to Guru Granth Sahib which had been hinted upon by Guru Nanak and other successor Gurus:

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.
(Ramkali Sidh Gost First Mehl., p. 943)⁴

And Guru Ramdas Ji, Fourth Patshah says in Natt Ashatpadian:

The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained.

If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him. | 5 |

(Nat, Fourth Mehl., p. 982)⁵

In the times of Guru Gobind Singh Ji, cruelty had crossed all limits. Invasions by foreigners had become a normal routine. The Hindus had accepted slavery in good cheer. In view of the pitiable condition of the country, the Tenth Guru manifested the Khalsa, brimming with bravery, from the edge of double-edged sword. Having imbibed the ambrosia of double-edged sword, the Khalsa got transformed from sparrows to falcons. Guru's words: 'I shall make single Khalsa fight against one hundred and quarter thousand enemy army'⁶ were proved right in defeating the enemy. Nearly half-dead and ineffective nation got transformed into brave fighters who could challenge the enemy lions in their own dens of strong hold. Beheading of proud, wine-addict, arrogant, pleasure seeker army General Massa Ranghar within Sri Harimandar Sahib by tearing through his strong protection of guards, by the brave Singhs is an unparalleled example of bravery.

Khanda symbolizes two traits — death and power. The sharp edge of Khanda is a reminder that, 'O' Khalsa Ji! If you ought to live life of pure Khalsa then death can challenge you any time'. Life means preparing for death and death means a beginning of new life. The Guru brought to the comprehension of Khalsa the difference between life and death and thus transformed them into saint-soldiers and prepared them to protect the weak and destroy the tyrant by imparting them the initiation of fearlessness and no animosity.

*The Khalsa is my complete image. I dwell in the khalsa.*⁷

Saying this, the Guru gave his own appearance to the Khalsa. This implies that by abiding the commands of Guru Khalsa acquires sameness with the Guru. The Guru administered Amrit to the Five Beloved Ones and firmed up in their minds the Khalsa way of life and then got himself baptized from the Five Beloved Ones, thereby bestowing Guruship on them collectively. Thus, the Khalsa imbibing virtues of the Guru is entitled to be called Guru:

He the Khalsa meditates on the Ever-radiant Light, day and night, and rejects all else but the one Lord from the mind.

He decorates himself with perfect love and faith, and believed not in fasts, tombs, crematoriums and hermit cells, even by mistake.

He knows none except the one Lord in the performance of acts of pilgrimage, charities, compassion, austerities and self-control

Such a man, in whose heart shines the full Divinely Radiant Light is a true a pure Khalsa.

(Patshai 10 Savayyei)⁸

This indeed is the explanation of Guru-Khalsa.

My True Guru kills and revives.

(Bhairao, Fifth Mehl., p. 1142)⁹

The all-powerful Guru has the power of killing and reviving a person. Some meat-eater writers, using their own fickle minds, have written that during creation of Khalsa, Guru Gobind Singh Ji slaughtered five he-goats in a dramatic way. However, these gentlemen have not provided any evidence of witnesses of that time or any other authenticated proof. It is only their imaginary writing. Guru Nanak-Guru Gobind Singh Ji practised and then alone sermonized the Sikhi way of life. They did not practice anything that differed from their preaching.

'My True Guru kills and revives. (Bhairao, Fifth Mehl; p. 1142)¹⁰ is enshrined in Guru Granth Sahib. Associating an imaginary story with Guru Gobind Singh Ji is contrary to Gurbani and is an unpardonable sin of self-willedness. Sikhi is a faith of obedience. Whereas a Gursikh is to adopt an outward living appearance having Five Kakkaars, he has also to practice inner code of conduct by practicing Naam-Bani. If a Gursikh does not rise up early in the morning every day to contemplate on Naam-Bani-Kirtan as per Guru's command, then the outer Rehat is of no use. It is just an outward pretention. Sikhs are ordained thus:

*So long as Khalsa maintains uniqueness,
I shall bestow all the glory on them.
Should they take to Brahminic customs,
I shall put no more faith in them.¹¹*

These days, forsaking Guru's commands, we have adopted the Brahminical rites that Guru Sahib had prohibited from. Consequently, instead of protecting the honour of women of others the Khalsa are seriously worried how to save the honour of their own women. The national honour is being disgraced. Due to our misdoings we are earning ill-repute in our own country and abroad and are going astray and facing obstacles in the by-lanes as we have abandoned the highway of Gurmat. We being pushed away having been engrossed in the pleasure of palate, display of shallow knowledge, fashion orientation and pleasure seeking endeavours.

Let us reconsider thoughtfully Guru's Commands and put them to practices. Abiding by Guru's command let us revive the traditions of olden Khalsa and vow to display the appearance of truth and bravery once again.

(Sura, Amritsar, May 1990)

੧. ਨਿਜ ਪੰਥ ਚਲਾਇਓ ਖਾਲਸਾ ਧਰਿ ਤੇਜ ਕਰਾਰਾ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਦੂਜਾ, ਵਾਰ ੪੧, ਪਉੜੀ ੧੫)
੨. ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥ (ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਅੰਗ ੧੪੧੨)
੩. ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥ ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥੧॥ (ਮਾਰੂ ਵਾਰ ਸਲੋਕ ਮ: ੫, ਅੰਗ ੧੧੦੨)
੪. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮ: ੧, ਅੰਗ ੯੪੩)
੫. ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥੫॥ (ਨਟ ਮਹਲਾ ੪, ਅੰਗ ੯੮੨)
੬. ਸਵਾ ਲਾਖ ਸੇ ਏਕ ਲੜਾਊਂ ।
੭. ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥ ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
੮. ਜਾਗਤਿ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥ ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮੜੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥ ਤੀਰਥ ਦਾਨ ਦਯਾ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥ ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥ (ਪਾ: ੧੦, ਸਵੱਯੇ)
੯. ਸਤਿਗੁਰੂ ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ ॥ (ਭੈਰਉ ਮਹਲਾ ੫, ਅੰਗ ੧੧੪੨)

੧੦. ਸਤਿਗੁਰੁ ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ ॥ (ਭੈਰਉ ਮਹਲਾ ੫, ਅੰਗ ੧੧੪੨)

੧੧. ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ॥ ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)

Khalsa Panth: The Superior Most Faith

“All my life I spent in the company of Sadhus and Saints, constantly repeated God’s name, went around pilgrimages, in the end I have finally concluded what is available in Guru’s house nothing superior exists anywhere else” – Dandi Swami Ji Shri Ram Tirath Ji. Swami Ji spent many decades of his life in seriously studying the Hindu religious Granths. He remained in the company of scholars of Vedas, Simritis and other Shastras. Similarly, he kept going around holy Hindu Tiraths and Mandirs, as a pilgrim to achieve happiness.

There are two pamphlets by Swami Ji on Sikh Faith. Both contain brief but lot of information about the Sikh and Hindu faiths as if an ocean has been contained in a pot. One pamphlet is on ‘Guru Granth Sahib’ and another on ‘Khalsa Panth’. A few years prior to his death, Swami Ji had adopted Sikhi. Briefly, in his writings he explained the reasons for abandoning Hinduism and adopting Sikhi.

Swami Ji writes that Hinduism or Faith of the Hindus by Brahminical Granths, or faith of Brahminical Granths amounts to the same thing. The teacher of Vedas is called Brahmin or Satchitanand. The one knowing Brahm is called Brahmin. In other words, Brahmin is a scholar. Swami Ji was a Sanskrit teacher, knower of Vedas and an explicator of Upanishdas. He has written a dozen and a half books in Hindi on Vedantic Philosophy on topics demanding depth and high knowledge. He has also written about the same number of books in Sanskrit. His writings in Hindi and Sanskrit have received high acclaim from the Hindu Vidwan Mandal.

Towards the end of his life, he experienced such a transformation that spiritually made him Guru’s Sikh. Under the influence of Guru bestowed awareness, he gave up his clean-shaven form and adopted the Sikh way of life, so much so that in character and thought he got interwoven with Gurbani.

Sikhs are not Hindus

Sri Swami Ji, on the basis of his study of Vedas and other religious Granths of Hindus and Sri Guru Granth Sahib, concluded that Sikhi is independent and distinct religion. Addressing Sikhs as Kesadhari Hindus or having a Hindu origin, to prove that they are part of Hinduism is foolishness. According to Swamy Ji's writings, Hinduism is a collection of self-contradictory thoughts. To the contrary Sikh faith is straight and easy path of: "At peace in this world and happy in the next (Gauri Sukhmani Fifth Mehal; p. 292)"¹. According to Mannu Simriti and Hindu scriptures, Brahmin is said to be born out of the head of Brahma and thus is spiritual leader of the entire society. Accordingly, Brahmin is worthy of worship even if he is stupid and sinful. Bhagat Kabir Ji says:

*If you are indeed a Brahmin, born of a Brahmin mother,
then why didn't you come by some other way? | 2 |*

(Gauree, Kabeer Jee; p. 324)²

Guru Nanak negates the theory of a Brahmin being a scholar and worthy of worship, just because of his birth in Brahmin family:

*The Pandit reads and expounds on the Vedas,
but he does not know the secret of the thing within himself.*

(Aasaa, First Mehl; p. 355)³

It implies that the reciter of Vedas, a Brahmin, is ignorant from within, because he is miles away from the Truth.

*The Qazi tells lies and eats filth;
the Brahmin kills and then takes cleansing baths.
The Yogi is blind, and does not know the Way.
The three of them devise their own destruction. | 2 |*

(Dhanaasaree, First Mehl; p. 662)⁴

Guru Nanak illustrates the characteristics of real Pandit:

*He gives instruction to people of all castes and social classes.
O Nanak, to such a Pandit, I bow in salutation forever. | 4 |*

(Gauri Sukhmani Fifth mehl; p. 274)⁵

Janeu (sacred thread)

According to Swami Ram Tirath Ji, the entire Hindu faith revolves around Janeu, but Sikhi is opposed to Janeu. He writes,

"To perform Sandhya, recitation of Gaytri Mantar and countless other rituals are allowed only to a Janeu wearer. There is no principle of wearing Janeu by Shudra and woman and it is prohibited. Shudra is prescribed to serve the other three castes. For women is prescribed to serve the living husbands, a widow is to live on lightest and frugal diet with penance in memory of her husband and live reciting husband husband is the righteous Dharma for her."

Such ill-behavior shook up the conscience of Swami Ji but Guru Nanak's precept and refusal to wear a cotton-thread (Janeu) appealed to him. Says Guru Nanak:

*Make compassion the cotton, contentment the thread, modesty the knot and truth the twist.
This is the sacred thread of the soul; if you have it, then go ahead and put it on me.
It does not break, it cannot be soiled by filth, it cannot be burnt, or lost.
Blessed are those mortal beings, O Nanak, who wear such a thread around their necks.*

(Aasa Ki Vaar Shalok, First Mehl; p. 471)⁶

The Janeu of this specification cannot break, get dirty, get burnt and get old. Blessed are those who wear such a Janeu.

Woman

According to Tulsi Ramayan an uncivilized and vulgar, a woman, a Shudra and an animal are all four tamed by the cane. Gita proclaims woman as sinful species. Woman is regarded as the most impure and degraded. She is abused as the most provocative to mislead man to lose his chastity. In the case of woman, Swami Ji is votary of Guru Nanak's precept: "So why call her bad? From her, kings are born (Aasa ki Vaar First Mehl; p. 473)".⁷ Gurmat alone provides the rightful social status and honour to condemned and abused woman by the Hindu society. Gurmat only provides honourable status to woman as equal to man. Swami Ji bows in reverence to this precept of Gurmat.

Shudar (Untouchable)

Rig Veda and other Hindu Shastras advise the use of very degrading language for untouchables. For example:

1. Shudra be offered for eating the left-overs of higher caste persons, given to wear old and torn clothes, and if they have to be offered grains, these should be of the most inferior quality. Offering to dogs, apostate and low (Shudra), sinners, ailing persons, crows and ants should be thrown from a distance.
2. The Shudras ought to wear the discarded dress of the dead, eat in broken utensils, wear iron ornaments and loiter about in the nearby villages.
3. Killing of an untouchable is equivalent to that of a dog.
4. According to Mannu Simriti, should an untouchable earn money through labour, the king should usurp such money and turn the untouchable out of the country.

Here again, the thoughts of Guru Nanak concerning untouchables, impressed Swami Ji:

Nanak seeks the company of the lowest of the low class, the very lowest of the low. Why should he try to compete with the great?

In that place where the lowly are cared for-there, the Blessings of Your Glance of Grace rain down.

|4|3|

(Siree Raag, First Mehl; p. 15)⁸

Gurmat philosophy openly shuns such condemnable inequality. It propels to say: "'The four castes - the Kh'shaatriyas, Brahmins, Soodras and Vaishyas - are equal in respect to the teachings (Soohee, Fifth Mehl; p. 747)".⁹ In one of his booklet, Swami Ji writes about Guru Gobind Singh Ji: "Sri Guru Gobind Singh Ji studied lot of history of this type and concluded that by making Brahmin the Guru and recognizing his religious books would be futile to expect the sustenance of Hindu society. That is why, the Guru never compromised with Brahmin scholars and contrary to Brahminical Shastras, he initiated all people of all four castes by drinking from the same bowl of Ambrosia and blessed them with the same teaching of, "Meditate on the One, and worship the One (Gauri Sukhmani Fifth Mehl; p. 289)".¹⁰ This implied the rejection of worship of gods and goddesses and forsaking the ritualistic practices of Vedas and other scriptures, and firming up the devotion to one Supreme Being alone."

Idol worship

The Hindus have forgotten the Primal Lord; they are going the wrong way.

As Naarad instructed them, they are worshipping idols. They are blind and mute, the blindest of the blind.

The ignorant fools pick up stones and worship them.

But when those stones themselves sink, who will carry you across? | 2 |

(Bihaargraa Ki Vaar First Mehl., p. 556)¹¹

Guru Nanak advised that Hindus astrayed from the beginning and they go in reverse direction. As advised by Narad Muni they have continued worshipping stones. Swami Ji sarcastically writes that Hinduism is the worship of countless gods and imaginary idols of many gods as per the advice of sectoral leaders. Contrary to this, transcendent Supreme Being, formless and All Pervasive, 'By the mercy of such Satguru' or 'Sat Chit Anand' is believed in Sikhi. Swami Ji holds Hinduism guilty of enhancing lust because of display of sexual intercourse with young ladies in different postures of Kokshastra in Hindu religious places, especially in Orissa, Jagannath Puri, Bhubneshwar and Konark temples. He questions, 'What kind of enlightenment could be expected from such religious places? Do the gods live in such evil places? If the answer is 'Yes', then are they worthy of being called gods?' Similarly, Shivji is depicted in unwritable lusty acts with wives of Rishis.

Fasting

One who discards this grain, is practicing hypocrisy.

She is neither a happy soul-bride, nor a widow.

(Gond: Bhagat Kabir Ji, p. 873)¹²

Swami Ji has accepted and appreciated the relevance of above Gurmat quote. He has condemned the customary many types of fastings, meditating with fasting as ritualistic Karam Kandh of Hinduism. He has also criticized some other ritualistic practices in his book.

He writes in conclusion of his research: "Vedas, Shastras, Simritis, Tantras, Samarat Sutotars and Puranas are polluted with many vulgarities. Thus, I have abandoned these Granths in many ways. Considering Sri Guru Granth Sahib alone as absolutely free of any fault, and believing it beneficial towards whole mankind, I have adopted Shri Guru Granth Sahib as my religious Granth. I consider myself a Sikh of Guru Nanak. Thus I am Guru's Sikh. Where from Adi Guru Granth has been removed, it will be re-installed with full glory. Any enemy of Adi Guru Granth can never be at peace. Such is my feeling".

However, it is a matter of regret that the preachers of Sikhi have started using their faith as a source of earning. It means that the Sikh precepts are being presented in ritualistic forms. True devotional practice has disappeared. Even the Sikh writers have delved in self-made stories obscuring the Sikh precepts. The artists by making imaginary pictures and idols of Gurus are stimulating Sikhs the idol worship and are astraying the spirituality seekers away from the eternal Truth of: "Only the Guru's word is the idol of Guru (Bhai Gurdas, Vaar 24, pauri 11)"¹³.

'May Waheguru bless the Sikh Nation with strength to keep them following the 'Gurmat High-way.' Such is my earnest prayer.

(Sant Sipahi, June 1992)

੧. ਇਹ ਲੋਕ ਸੁਖੀਏ ਪਰਲੋਕ ਸੁਹੇਲੇ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਅੰਗ ੨੯੨)
੨. ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥ ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ ॥੨॥ (ਗਉੜੀ ਕਬੀਰ ਜੀ, ਅੰਗ ੩੨੪)
੩. ਪੰਡਿਤ ਪੜਹਿ ਵਖਾਣਹਿ ਵੇਦੁ ॥ ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਹਿ ਭੇਦੁ ॥ (ਆਸਾ ਮਹਲਾ ੧, ਅੰਗ ੩੫੫)
੪. ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥ ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥੨॥ (ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਅੰਗ ੬੬੨)
੫. ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ ॥ ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥੪॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਅੰਗ ੨੭੪)
੬. ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥ ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥ ਨਾ ਏਹੁ ਤੁਟੈ ਨਾ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥ ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥ (ਆਸਾ ਕੀ ਵਾਰ ਸਲੋਕੁ ਮ: ੧, ਅੰਗ ੪੭੧)
੭. ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ (ਆਸਾ ਕੀ ਵਾਰ ਮ: ੧, ਅੰਗ ੪੭੩)
੮. ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥ ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥੪॥੩॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧, ਅੰਗ ੧੫)
੯. ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੪੭)
੧੦. ਏਕੋ ਜਪਿ ਏਕੋ ਸਾਲਾਹਿ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਅੰਗ ੨੮੯)
੧੧. ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਹੀ ॥ ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਹੀ ॥ ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ ॥ ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ ॥ ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ ॥੨॥ (ਬਿਹਾਗੜੇ ਕੀ ਵਾਰ ਮ: ੧, ਅੰਗ ੫੫੬)
੧੨. ਛੋਡਹਿ ਅੰਨੁ ਕਰਹਿ ਪਾਖੰਡ ॥ ਨਾ ਸੋਹਾਗਨਿ ਨਾ ਓਹਿ ਰੰਡ ॥ (ਗੋਂਡ, ਕਬੀਰ ਜੀ, ਅੰਗ ੮੭੩)
੧੩. ਗੁਰ ਮੂਰਤਿ ਗੁਰ ਸਬਦੁ ਹੈ ॥ (ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੨੪, ਪਉੜੀ ੧੧)

There is One Bani; One Guru; One Shabad to Contemplate Upon¹

The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained.

If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him. | 5 |

(Nat, Fourth Mehl; p. 982)²

Guru Nanak, the founder of Sikh faith, presented the precept of Shabad Guru and firmed it up in the Divine Bani in a meaningful way. For this principle he compiled Gurbani. Two major faiths were prevalent at the birth of Guru Nanak. Both Hindus and Muslims were opposing each other and claiming their respective philosophy to be superior. In this way, they were seriously in fight. The rule was of greed, guard was of lust, leadership was of falsehood and general public was in the darkness of ignorance. Truth and moral values were non-existent. The keepers of faith were contracting out religion. In short, it was pitch dark time with dominance of falsehood. Hinduism was stuck in the muddiness of ritualism, caste system and idol worship. The humanity at large was wailing hopelessly being caught in the web of obscurities and uncertainties. No help was in sight. Gurbani depicts the situation thus:

The K'shatriyas have abandoned their religion, and have adopted a foreign language.

The whole world has been reduced to the same social status; the state of righteousness and Dharma has been lost. | 3 |

(Dhanaasaree, First Mehl, Third House; p. 663)³

And

You tear off the leaves, O gardener, but in each and every leaf, there is life.

That stone idol, for which you tear off those leaves - that stone idol is lifeless. | 1 |

In this, you are mistaken, O gardener.

The True Guru is the Living Lord. | 1 | Pause |

(Aasaa, Kabeer Jee, 9 Panch-Padas, 5 Du-Tukas, p. 479)⁴

The rulers intoxicated with power were delving in misdeeds. They were having their way by creating differences between believers and non-believers in accordance with Islam. Says Gurbani:

The Dark Age of Kali Yuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away.

In this dark night of falsehood, the moon of Truth is not visible anywhere.

(Vaar Majh Ki Shalok, First Mehl, p. 145)⁵

*The kings are tigers, and their officials are dogs;
they go out and awaken the sleeping people to harass them.*

The public servants inflict wounds with their nails.

The dogs lick up the blood that is spilled.

But there, in the Court of the Lord, all beings will be judged.

Those who have violated the people's trust will be disgraced; their noses will be cut off. | 2 |

(Vaar Malhar First Mehl, p. 1288)⁶

Worshipping their idols, the Hindus die; the Muslims die bowing their heads.

The Hindus cremate their dead, while the Muslims bury theirs; neither finds Your true state, Lord. | 1 |

(Raag Sorat'h, The Word of Devotee Kabeer Jee, First House, p. 654)⁷

After seeing the poor condition of the society Guru Nanak felt pity and prayed thus to the Supreme Being:

The world is going up in flames - shower it with Your Mercy, and save it!

Save it, and deliver it, by whatever method it takes.

(Vaar Bilaval Shalok, Third Mehl, p. 853)⁸

According to Bhai Gurdas Ji, Guru Nanak showed the True Highway to the public bewildered in spiritual blindness in the form of Shabad Guru, Gurbani. In reply to the question by Sidhas "Who is your guru? Whose disciple are you? (Ramkali Sidhgost First Mehl, p. 943)"⁹, the Guru stated:

From the air came the beginning. This is the age of the True Guru's Teachings.

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

(Ramkali Sidhgost First Mehl, p. 943)¹⁰

The Word of the Shabad is his Guru and spiritual teacher, pro-found and unfathomable; without the Shabad, the world is insane.

He is a perfect renunciate, naturally at ease, O Nanak, whose mind is pleased with the True Lord.

| 8 | 1 |

(Sorat'h, First Mehl, First House, Ashtapadees, Chau-Tukas, p. 635)¹¹

And

The Word of the Shabad is a lamp, illuminating the three worlds.

(Dhanaasaree, Third Mehl, p. 664)¹²

In other words, the entire objective of Gurmat movement was to bestow Guruship on 'Shabad' and end body guru succession and it happened so ultimately. The fifth Guru, Guru Arjan Dev Ji completed the compilation and editing of Guru Granth Sahib in 1604. In addition to the Bani of Satgurus, the Bani of acknowledged Sufis, Bhagats, Saintly Poets and Bhattas was given due place in Guru Granth Sahib. Thereafter, Gurbani was placed at a higher level and Guru Arjan Dev Ji took a place lower than the resting platform of Gurbani.

There is no distinction of caste, high or low, religion or profession, colour or pedigree or country in Guru Granth Sahib. Thus it is appropriate to consider Guru

Granth Sahib as representation of entire humanity world-wide. In the words of well-known philosopher and past President of India Dr Radha Krishnan, "Sri Guru Granth Sahib is the living voice of Pirs and Prophets."

Sri Guru Amardas Ji proclaims thus in Siree Raag: "Gurbani is the Light to illuminate this world; by His Grace, it comes to abide within the mind. | 1 | (Siree Raag, Third Mehl; p. 67)"¹³. Gurbani is the spiritual Light House for the world. It guides the astraying person to the highway that helps one in swimming across the ocean of worldliness.

Religious Granths of the world have their own individual history. Almost all Granths of all religions were composed after the death of their prophets, but Guru Granth Sahib has a distinctive place in this regard. Guru Sahibs themselves compiled the Bani of Gurus and Bhagats in the form of Granth during their own life time.

Macauliffe writes in his famous book *The Sikh Religion*:

The Sikh religion differs as regards the authenticity of its dogmas from most other great theological systems. Many of the great teachers the world has known have not left a line of their own composition, and we only know what they taught through tradition or second-hand information. But compositions of the Sikh Gurus are preserved, and we know at first hand what they taught. They employed the vehicle of verse, which is generally unaltered by copists, and we even become in time familiar with their different styles.

It is an eternal truth that Gurbani was divinely revealed through Satgurus:

O GurSikhs, know that the Bani, the Word of the True Guru, is true, absolutely true. The Creator Lord Himself causes the Guru to chant it.

(Vaar Gauri Fourth Mehl; p. 308)¹⁴

A world famous writer and philosopher Dr Bernard Shaw writes after studying Gurbani:

Sikhi is a universal world faith, a message for all men. This is amply demonstrated in the writings of the Gurus. Sikhs must cease to think of their faith as 'just another good religion' and must begin to think in terms of Sikhism as being the religion for this new age. The religion preached by Guru Nanak is the faith of New Age. It completely supplants and fulfils all the former dispensations of older religions. Books must be written proving this. The other religions also contain the truth, but Sikh religion contains the fullness of truth. Bradshaw also says that Guru Granth Sahib Ji of all the world religions alone states that there are innumerable worlds and universes other than our own. The previous scriptures were all concerned only with this world and its spiritual counterpart. To imply that they spoke of other worlds as does the Guru Granth Sahib Ji is to stretch their obvious meaning out of context.The Sikh religion is truly the answer to the problems of modern man.

Gurbani and science appear to differ in many aspects. Though Science, through limitless research, appears to have achieved highest goals in development, yet it has not understood the profoundness of Gurbani ocean. Here are some quotes as examples:

*So many worlds beyond this world-so very many!
What power holds them, and supports their weight?*

(Japu, p. 3)¹⁵

So many Indras, so many moons and suns, so many worlds and lands.

(Japu, p. 7)¹⁶

And

*There are planets, solar systems and galaxies.
If one speaks of them, there is no limit, no end.
There are worlds upon worlds of His Creation.*

And

There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.

(Japu, p. 5)¹⁸

God is the Lord and Master of millions of universes; He is the Giver of all beings.

(Sorat'h, Fifth Mehl.; p. 612)¹⁹

At last, science had to accept the existence of other worlds, moons and suns and stars but this knowledge could have been known by studying Guru Granth Sahib. For thousands of years science believed in the theory of Sun being stationary and earth and moon revolving around it. Their revolutions created day and night, change of seasons and causes the eclipses of moon and sun. However, Gurbani clarifies this fact:

In the Fear of God, the sun shines, and in the Fear of God, the moon reflects.

They travel millions of miles, endlessly.

(Aasa ki Vaar Shalok, First Mehl.; p. 464)²⁰

The Divine Bani of Adi Guru Granth Sahib is higher level divine poetry with mysticism, sweetness and intoxicating charm, and life providing qualities. Its contents portray — Truth, Truth alone and the Highest Truth. Being based on musical measures — Raagas, it is all the more enjoyable and attractive to all humans. It is a store house of popular public tunes and different kinds of mystic songs.

When the Lord and Master of infinite power is revealed.

(Maaroo, Fifth Mehl.; p. 1081)²¹

The Tenth Guru, Guru Gobind Singh Ji at Nander bestowed Guruship on Guru Granth Sahib in 1708 in accordance with Gurbani:

This Holy Book is the home of the Transcendent Lord God.

(Saarang, Fifth Mehl.; p. 1226)²²

According to Sarup Das Bhalla, author of *Mehma Prakash*, Dasmesh Ji commanded the Sikhs:

“Reciting Guru Granth Sahib is like talking to me. My soul is in Granth and body shall be in Panth.”

Alas! We so called Sikhs could find solution to our personal and Panthic problems in the light of above Truth, because it is Gurbani that addresses all aspects of life uniformly, and making them evident leads us on the path of spiritual equipoise (Sehaj Marg) unlike other religions that deal with only a unitary aspect of life.

੧. ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥ (ਰਾਗੁ ਸੋਰਠਿ ਵਾਰ ਮ: ੩, ਅੰਗ ੬੪੬)
੨. ਬਾਣੀ ਗੁਰੁ ਗੁਰੁ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੁ ਨਿਸਤਾਰੇ ॥੫॥ (ਨਟ ਮਹਲਾ ੪, ਅੰਗ ੯੮੨)
੩. ਖੜੀਆ ਤ ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਹੀ ॥ ਸ੍ਰਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਹੀ ॥੩॥ (ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੩, ਅੰਗ ੬੬੩)
੪. ਪਾਤੀ ਤੋਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ ॥ ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੈ ਸੋ ਪਾਹਨ ਨਿਰਜੀਉ ॥੧॥
ਭੂਲੀ ਮਾਲਿਨੀ ਹੈ ਏਉ ॥ ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੈ ਦੇਉ ॥੧॥ ਰਹਾਉ ॥ (ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਪੰਚਪਦੇ ੯ ਦੁਤ੍ਰਕੇ ੫, ਅੰਗ ੪੭੯)
੫. ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥ ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥ (ਵਾਰ ਮਾਝ ਕੀ ਸਲੋਕੁ ਮ: ੧, ਅੰਗ ੧੪੫)

੬. ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ॥ ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ ॥ ਚਾਕਰ ਨਹਦਾ ਪਾਇਨਿ ਘਾਉ ॥ ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ ॥
ਜਿਥੇ ਜੀਆਂ ਹੋਸੀ ਸਾਰ ॥ ਨਕੀ ਵਢੀ ਲਾਇਤਬਾਰ ॥੨॥ (ਵਾਰ ਮਲਾਰ ਮ: ੧, ਅੰਗ ੧੨੮੮)
੭. ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ ॥ ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੁ ਨ ਪਾਈ ॥੧॥ (ਰਾਗੁ ਸੋਰਠਿ
ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰੁ ੧, ਅੰਗ ੬੫੪)
੮. ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥ (ਵਾਰ ਬਿਲਾਵਲ ਸਲੋਕ ਮ: ੩, ਅੰਗ
੮੫੩)
੯. ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਸਿਧਗੋਸਟਿ ਮਹਲਾ ੧, ਅੰਗ ੯੪੩)
੧੦. ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥ ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮਹਲਾ ੧, ਅੰਗ ੯੪੩)
੧੧. ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥ ਪੂਰਾ ਬੈਰਾਗੀ ਸਹਜਿ ਸੁਭਾਗੀ ਸਚੁ ਨਾਨਕ ਮਨੁ ਮਾਨੰ ॥੮॥੧॥
(ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆ ਚਉਤੁਕੀ, ਅੰਗ ੬੩੫)
੧੨. ਸਬਦੁ ਦੀਪਕੁ ਵਰਤੈ ਤਿਹੁ ਲੋਇ ॥ (ਧਨਾਸਰੀ ਮਹਲਾ ੩, ਅੰਗ ੬੬੪)
੧੩. ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩, ਅੰਗ ੬੭)
੧੪. ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਢਾਏ ॥ (ਵਾਰ ਗਉੜੀ ਮ: ੪, ਅੰਗ ੩੦੮)
੧੫. ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ (ਜਪੁ, ਅੰਗ ੩)
੧੬. ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ (ਜਪੁ, ਅੰਗ ੭)
੧੭. ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ (ਜਪੁ, ਅੰਗ ੮)
੧੮. ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ (ਜਪੁ, ਅੰਗ ੫)
੧੯. ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੇ ਠਾਕੁਰੁ ਸੁਆਮੀ ਸਰਬ ਜੀਆ ਕਾ ਦਾਤਾ ਰੇ ॥ (ਸੋਰਠਿ ਮਹਲਾ ੫, ਅੰਗ ੬੧੨)
੨੦. ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥ ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥ (ਆਸਾ ਕੀ ਵਾਰ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੪੬੪)
੨੧. ਅਨਤ ਕਲਾ ਹੋਇ ਠਾਕੁਰੁ ਚੜਿਆ ॥ (ਮਾਰੂ ਮਹਲਾ ੫, ਅੰਗ ੧੦੮੧)
੨੨. ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਬਾਨੁ (ਸਾਰਗ ਮਹਲਾ ੫, ਅੰਗ ੧੨੨੬)

Literature of Other Faiths and Sikh Nation

It is fact that pen is mightier than the devastating strike of bullet. It is the pen that delineates distinction between falsehood and truth to enlighten and aspire nations to take pride in their history and heritage. However, the pen of writers of ill-disposition and opposing religion can cause irreparable damage to an other nation. Presently, the Sikh Nation, is target of gun bullets. Simultaneously, the Sikh Nation is being defamed through publication of distorted facts. Many outwardly appearing pretender Sikhs are bent upon obscuring and presenting distortions and adulterations in the basic Sikh precepts in their writings for creating divisions in the Sikh Nation. Radha Swamies, pseudo-Nirankaries, Namdharies (Kookas) and Darshan Dasies have created piles of anti-Sikh literature. However, we have to accept that their pretentions are encouraged by our own astraying brethrens who have assumed leading roles. How and why it is happening? The answer is straight and brief that our Sikh intellectuals and writers do not yet have time to deal with the doubts and misrepresentations being created by them. The number of Sikh writers is far more than any other earlier times, yet the entire Sikhs Nation is under this type of distress.

I am fortunate to have read some such anti-Sikh books. I would like to seek permission of readers to present some samples of excerpts in order to provide a jolt of

pride and to wake up the nation from slumber. The greatest damage has been done by the Encyclopaedia of Mr Beteny. It is written in English and is read all over the world. Other nations would make their good or bad opinion about the Sikh Nation by reading about life style, social customs and Sikh faith. Prior to dealing with dissemination of this utter falsehood, I consider it fit to present the following quotations from books of writers of other faiths.

Sikhism A Spiritual Failure by Harkdass Ajnabi, Publisher, Handy Prints Ltd. 25 Cross Green Lane Leeds LS9 8LJ. UK, p. 81:

I burnt the Siropaw and threw the ashes in the dirty dustbin, abusing the saint and rejecting his Siropaw practically and technically.

In the house of Guru 'Siropaw' (robe of honour) holds great significance. However, this person, full of hatred, burns it and then throws it in dirty dust bin.

As I would look at the photograph of Nanak, I would automatically think of Monkey and looking at photograph of Nand Singh a Bear.

(p. 81)

He writes Further:

There are hundred of such mistakes in Guru Granth Sahib to be discussed in following pages, what level of intellect and understanding, judgement and forethought did all the people, the Gurus and Saints have? In my view they were all incompetent and hence the mistakes went unchecked in lack of knowledge and ignorance.

(p. 83)

Blasted spiritual failure as in the Sikh Guru themselves and all the Sikh Saints and devotees that are suffering the fate of spiritual ditch. It was all the fault of technical mistakes in the writing of the Guru in Guru Granth.

Besides this, there is lot more that has been written in derogatory and deprecating language about Gurus, Saints, martyr Sikhs and Guru Grant Sahib-the embodiment of Ten Gurus, to make fun of it. One gets shivering of anger after reading a few pages of the book. Why the nation has not yet taken a notice of such slanderer of Gurus? Rushdie in his book *Satanic Verses* wrote some comments on Muslim Prophet Mohammed Sahib which were not so antagonist. Yet, Muslims of the entire world got agitated. Rushdie is hiding for his life. The Japanese translator was killed by stabbing and Italian translator is cursing his luck in the hospital.

A heart-rended information

Koh-e-Noor Book Depot, Delhi-Jalandhar has published a reading book 'Naveen Punjabi Bhag 4'. In this book pictures of Sikh Satgurus and Sikh Martyrs are depicted with Hindu bias. Bhai Dayala Ji and Bhai Mati Das Ji are shown wearing the sacred thread, 'Janeu', and having the sacred mark of *tilak* on their foreheads, and with hairs thrown backwards with beardless faces. The hair of infant Guru Gobind Singh Ji, are shown protruding out of the turban at back of neck, like the Hindu pictures with cut hair. Thus they have presented a distorted picture of the Sikh form, Sikh history and Sikh traditions, and have tried awkwardly to hurt Sikh psyche.

It was announced on Sunrise Radio, London on Friday, June 06 at 11.30AM that because Guru Nanak was born in Hinduism so he was influenced by Hinduism in his early life. Later on, he became a student of Muslim clergy. He married a Muslim woman

from Afghanistan. He went to Mecca for Hajj twice whereas generally a person hardly makes one visit. A protest was held against this non-sensical falsehood. The protest was appropriately beneficial but lot of unnoticed damage had been caused by then.

Encyclopaedia of World Religions by Mr G. T. Betney, pp. 246-87:

The Sikhs of the Punjab owe their rise to Nanak, a follower of Kabir in the 15th century born not far from Lahore in 1469. He became a Guru or teacher and his followers were termed Sikhs or disciples. He taught a religion free from caste and idolatry, having been largely influenced by the growing Mohammedanism around him, but he still remained more of a Pantheist than a Monotheist and he taught that God should be specially worshipped under the name of Hari, one of the titles of Vishnu. After his death, there succeeded him a line of Gurus, who at first friendly developed great hostility to the Mohammedans and became largely military leaders. Their political history must be read elsewhere. The fourth Guru Ramdas set up a lake temple in the sacred tank at Amritsar, which became the Headquarter of the Sikhs. The fifth Guru Arjan Dev compiled the 1st Sikh Bible largely from precepts of his predecessors. Gobind, the tenth Guru compiled a second book of supplement, devised form of Baptism, imposed a vow not to worship idols, to bow to no one but Sikh Guru. And in many ways cemented the bonds of party, war was made a religious duty, and while Gobind refused to name successor as Guru, he created the Sikh Bible (or Granth) a permanent object of worship with Sahib as title. Henceforth it was to be their infallible guide whatever they asked it would show them. The Sikh Bible is written in the old Hindi dialect, with a peculiar mode of writing, it declares the unity of God. But based on Pantheistic ideas, many of the names are of the supreme deity. It forbids image worship, but the way in which Granth itself is worshipped, dressed and decorated goes far to elevate it into an idol. Many ordinary Hindu superstitions are included in it such as, the belief in the sanctity of the cow, the vast number of transmigrations of souls and complete submission to the Guru. In recent years Sikh faith has very considerably retrograded forwards. Many Sikhs now adopt caste, wear the Brahminical thread and observe Hindu festivals and ceremonies. There is notable temple of Gobind at Patna containing many remains of him. The temple at Amritsar is one of the most striking sights in India, it is dedicated to one God under his name Hari, but he is believed to be visibly represented by the sacred book.

The above writing of Mr Betney proves that he was absolutely ignorant about Sikh religion. Having been misled he intentionally, with closed mind of fundamentalist, writes non-sense and irrelevantly harsh words against Sikhi. To explicate truth about Sikhi to the world at large, in the right perspective, it is necessary to carefully analyze this writing to derive correct interpretation.

(a) Was Guru Nanak a disciple of Kabir?

Kabir Ji and Guru Nanak were contemporary for about 49 years. Guru Nanak Sahib undertook the first travel when he was about 30 years of age. This is confirmed from *Kabir Panthi* monthly, Special issue No. 7 Page 26 of 1970 that Guru Nanak and Kabir Ji kept meeting each other for more than 20 years. To determine 'who was the Guru?' we have to consider historic facts and study Bani of both great persons closely. Let us have a brief review. The Kabeer Panthi monthly states:

I was born at Kashi and Ramanand Ji taught me¹

Thus Kabir Ji was the follower of Ramanand Ji. History confirms that Kabir Ji obtained 'Ram Mantra' from Ramanand Ji and then engaged in worship. Prior to meeting Guru Nanak, he believed in God incarnation (avtarvadi). For instance, see his quote:

*O my dark and beautiful Lord,
my mind is attached to You. | 1 | Pause |*

And

All around, there are thick bushes of sweet basil, and there in the midst of the forest, the Lord is singing with joy.

(Raag Gauree 11:, p. 338)³

Study and examination of Kabir Ji's *Bani* establishes that he believed in the incarnation theory of Avtarvaad of God and later he became a worshipper of immanent or *Nirgun* or formless God after meeting Guru Nanak. Guru Nanak was strongly opposed to worship of individual persons or incarnated form of God. He was worshipper of only transcendent or unmanifested form of Divine Being. He spoke thus:

My Lord and Master is One;

He is the One and Only; O Siblings of Destiny, He is the One alone. | 1 | Pause |

(Aasaa, First Mehl:, p. 350)⁴

And

The First Day: The One Universal Creator is unique,

immortal, unborn, beyond social class or involvement.

He is inaccessible and unfathomable, with no form or feature.

Searching, searching, I have seen Him in each and every heart.

(Bilaaval, First Mehl, T'hitee ~ The Lunar Days, Tenth House,
To The Drum-Beat Jat:, p. 838)⁵

It becomes apparent after going through the old history that Ramanand Ji also realized the True Name through Guru Nanak. About 200 years old book, handwritten in Hindi, 'Purani Sangli, Part 2, Page 243 mentions thus, "When the Baba narrated this dialogue, then Gosain (Rama Nand Ji) bowed down on the feet of Guru Nanak and said with folded hands, 'whatever advice you impart, I shall preserve it in my heart.' Then Baba bestowed 'Mantar' preaching – pronounce 'Satnam'. 'These four letters are eternal and all other manifestations of three-qualities of Maya are perishable and untrue'. Blessed thus, he went to his seat. When Kabeer Ji, who was follower of Ramanand Ji, listened to this story then Kabeer Ji came to meet Baba Ji (Guru Nanak) with flowers and offerings.

Dadu Panthi is a branch of Kabir Panthis. In their writings, they acknowledge Guru Nanak Dev Ji as the leading light (Sun) of Nirgun Panth (followers of Formless being); "Dadu Diyal Raghav Rao says, "Bhagat Nanak is lighting like moon-light. Northern direction has become auspicious with Nanak Guru who is a devotee of transcendental Formless Being."⁶ In Purani Sangli, Hindi language, Page 245, Kabir Ji is said to have been blessed with Naam by Guru Nanak. It writes: "When Guru Nanak thus preached Kabir Ji and blessed him with 'Satnam' Naam Mantra, and explicated that these four letters are potent enough to clear the darkness of your heart."⁷ Many other historic proofs are available that abundantly prove that Kabir Ji was the follower of Guru Nanak.

(b) Enmity with Muslims

Guru Nanak and his successors raised their voice against atrocities. At that time both Hindus and Muslims were tyrants. They were fiercely fighting each other for mutual destruction. During the battle at Bhangani Hindu Rajas of hills fought against the Guru with support from cruel Muslims. However, in this battle, Pir Budhu Shah (Muslim),

alongwith his sons and seven hundred followers, sided with Guru Sahib. This makes it clear that the Guru was not against any faith. He only wanted to finish tyranny. The life-long companion of Guru Nanak was a Muslim, Mardana. The foundation stone of Darbar Sahib Sri Amritsar was laid by Sayeen Mian Mir, a Muslim.

(c) Writing of Guru Granth Sahib in old Hindi script

It is a blunder of the writer because it has its own script in Gurmukhi letters. According to the latest research, this script is older than Hindi and Sanskrit scripts.

(d) Idol worship

The basic Gurmat precept is

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.
(Ramkali Sidhgost First Mehl; p. 943)⁸

Sri Guru Granth Sahib is the compilation of virtues of Akal Purakh (Timeless Being). To preserve the Granth in cloth sheets and pay homage by bowing cannot not be regarded as idol worship. A Gursikh worships the Divine Word, *shabad*, inscribed in the Granth and not the paper.

(e) Holiness of cow

A Sikh does not consider a cow 'Holy' as in the case of Brahmins. Guru Nanak exposed the pretention of Brahmins by saying:

They tax the cows and the Brahmins, but the cow-dung they apply to their kitchen will not save them.
(Shalok, First Mehl; p. 471)⁹

A Gursikh considers cow, a milk yielding useful animal and does not worship it like the Brahmin as 'Gao Mata'.

(f) Worship of Vishnu god

Says Gurbani:

*There was no Brahma, Vishnu or Shiva.
No one was seen, except the One Lord.*

(Maaroo, First Mehl; p. 1035)¹⁰

Gurus have addressed the Supreme Lord with various names, but have warned and clarified as:

*With my tongue I chant the Names given to You.
'Sat Naam' is Your perfect, primal Name.*

(Maaroo, Fifth Mehl; p. 1083)¹¹

God is remembered by names like Hari, Ram, Narain, Beethal, Murari, Ramiaya, etc., but not in the names of incarnated Gods (Avtar) because Guru Sahiban were not Avtarvadi (believers of incarnation of God). There is a warning, 'I never worship in contemplation of Krishana or Vishnu (Dasam Granth)'¹². To say that Vishnu is worshipped in Darbar Sahib Amritsar is mere mischievous pretence.

(g) Caste system

It is true that some astraying Sikhs, under the Hindu influence, delve in ritualism and caste-system. However the Gurmat precept is:

Pride in social status is empty; pride in personal glory is useless. The One Lord gives shade to all beings.

(Sree Raag Ki Vaar Shalok, First Mehl:, p. 83)¹³

*Social status and beauty will not go with you hereafter.
As are the deeds done here, so does one become.*

(Aasaa, Third Mehl:, p. 363)¹⁴

And

The four castes - the Kh'shaatriyas, Brahmins, Soodras and Vaishyas - are equal in respect to the teachings.

(Soohee, Fifth Mehl:, p. 748)¹⁵

Some are Hindus and others are Muslims. someone is Iliifazi (ashiah = renouncer-follower of Ali) and another an Imam-Shafi (Sunni = adherent of the Prophet) but ye recognize all human race as one.

(Akal Ustat, Dasam Granth)¹⁶

The tenth Guru finished the disease of caste-system by administering Khande-Bate da Amrit to his followers. How-ever, if some one disobeys, he cannot be a Sikh of the Guru.

(h) Wearing of Janeu

It is a mystery, how the writer could think of a flimsy excuse that Sikhs wear the sacred thread of Hindus (Janeu). Guru Nanak had refused to wear Janeu at the age of nine. He sarcastically pronounced:

*Make compassion the cotton, contentment the thread, modesty the knot and truth the twist.
This is the sacred thread of the soul; if you have it, then go ahead and put it on me.*

(Aasa Ki Vaar Shalok, First Mehl:, p. 471)¹⁷

It is fact that the Ninth Guru sacrificed his life to save Hinduism but not for wearing a Janeu.

(i) Celebrating Hindu festivals and Sikhs observing customs of Hindus

A true Gursikh never celebrates festivals or observes rituals of Hinduism because it is antagonistic to Sikhi. However, some festivals of Sikhs and Hindus fall at the same time, e.g., Diwali and Baisakhi, etc. are celebrated together but in accordance with different customs and purpose.

The above elucidation shows that a pile of anti-Sikh literature is being created to confuse and entangle Sikh Nation in the net of doubts and obscurities so as to finish Sikhi. Sikh scholars and writers should pay heed to this need in serving the Sikh Nation.

(Punjab Times, 31.10.1991)

੧. ਕਾਸ਼ੀ ਮੇਂ ਹਮ ਪ੍ਰਗਟ ਹੈ, ਰਾਮਾਨੰਦ ਚਿਤਾਏ ।
੨. ਸਾਵਲ ਸੁੰਦਰ ਰਾਮਣੀਆ ॥ ਮੇਰਾ ਮਨੁ ਲਾਗਾ ਤੋਹਿ ॥੧॥ਰਹਾਉ ॥ (ਗਉੜੀ ਕਬੀਰ ਜੀ, ਅੰਗ ੩੩੫)
੩. ਆਸ ਪਾਸ ਘਨ ਤੁਰਸੀ ਕਾ ਬਿਰਵਾ ਮਾਝ ਬਨਾ ਰਸਿ ਗਾਉਂ ਰੇ ॥ (ਰਾਗੁ ਗਉੜੀ ੧੧, ਅੰਗ ੩੩੮)
੪. ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ਰਹਾਉ ॥ (ਆਸਾ ਮਹਲਾ ੧, ਅੰਗ ੩੫੦)
੫. ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ ॥ ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ ॥

ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ॥ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ ॥ (ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ਥਿਤੀ ਘਰੁ ੧੦ ਜਤਿ, ਅੰਗ ੮੩੮)

੬. ਜਨ ਨਾਨਕ ਦਾਦੂ ਦਇਆਲ ਰਾਘਵ ਰਾਉ ਸਸ ਜਿਉ ਦਿਖੇ । ਉਤਰ ਦਿਸਿ ਉਤਮ ਭਇਉ ਨਿਰਗੁਣ ਭਗਤ ਨਾਨਕ ਗੁਰੂ ।
(ਪੁਰਾਨੀ ਸੰਗਲੀ, ਪੰਨਾ ੨੪੫)

੭. ਜਬ ਐਸਾ ਉਪਦੇਸ਼ ਸ੍ਰੀ ਬਾਬੇ ਜੀ ਕਬੀਰ ਜੋਗ ਕੀਤਾ ਤੇ ਸਤਿਨਾਮ ਕਾ ਨਾਮ ਮੰਤ੍ਰ ਦਿਤਾ ਤਾਂ ਬਾਬੇ ਆਖਿਆ ਇਹੋ ਚਾਰ ਅੱਖਰ
ਤੇਰੇ ਹਿਰਦੇ ਕਾ ਤਮ ਹਰਨ ਹਾਰੇ ਹੈਂ ।

੮. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮਹਲਾ ੧, ਅੰਗ ੯੪੩)

੯. ਗਊ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ ॥ (ਵਾਰ ਆਸਾ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੪੭੧)

੧੦. ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ ॥ (ਮਾਰੂ ਮਹਲਾ ੧, ਅੰਗ ੧੦੩੫)

੧੧. ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥ (ਮਾਰੂ ਮਹਲਾ ੫, ਅੰਗ ੧੦੮੩)

੧੨. ਕਿਸਨ ਬਿਸਨ ਕਬਹੂੰ ਨ ਧਿਆਊਂ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਕ੍ਰਿਸ਼ਨਾਵਤਾਰ)

੧੩. ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥ (ਸਿਰੀ ਰਾਗ ਕੀ ਵਾਰ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੮੩)

੧੪. ਆਗੈ ਜਾਤਿ ਰੂਪੁ ਨ ਜਾਇ ॥ ਤੇਹਾ ਹੋਵੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥ (ਆਸਾ ਮਹਲਾ ੩, ਅੰਗ ੩੬੩)

੧੫. ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੪੮)

੧੬. ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਅਕਾਲ ਉਸਤਤ)

੧੭. ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥ ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥ (ਆਸਾ ਕੀ ਵਾਰ ਸਲੋਕ ਮ:
੧, ਅੰਗ ੪੭੧)

Irreligion in the House of Religion

Through the Gurdwara, the Guru's Gate, one obtains understanding.

(Soohee, First Mehl, p. 730)¹

It is absolutely necessary for a Sikh to come to the door of Guru because there alone “The Holy congregation is the abode of truth where the gates of mind are opened (Bhai Gudas Ji, Vaar 11, Pauri 1)”². This is a training place for Divine vision. Gurdwaras are schools for students, knowledge providers and moralistic advisors for spiritual researchers, medicine providers for the ailing, food givers to the hungry, and rest houses for travelers and above all iron forts for the Panth. These holy resources are being

divided into sectoral groups and because of this groupism, “righteousness has sprouted wings and flown away (Vaar Majh Shalok, First Mehl.; p. 145)”³.

Gurdwaras in England are in a bad situation. Hardly there is any Gurdwara where police has not intervened in group fights. About 99% of Gurdwaras are involved in court cases between groups on the issue of management. For the past few years Gurdwaras have been established on the basis of castes or brotherhoods. Sikhi denounces caste system, yet to highlight castes we have established Gurdwaras on the names of castes. When this erroneous practice was started it was felt that it will reduce factional fighting but the fight for leadership has even entered into these Gurdwaras of brotherhoods. The police also entered the assembly courts of these Gurdwaras for stopping vulgarism. The entry of police in religious places is not a good omen. The entire nation should protest against such forced entries.

We also hear about similar vulgarity in America, Canada, Germany, Europe and other countries. Lifting one’s shirt amounts to exposing own-self. However, the Sikh leaders should review the situation and attend to the degradation of nation, whatever might be its cause, and lead the nation to overcome weaknesses and stop disgrace of religious places. Horrid happenings like Blue and Black Stars have occurred in the Punjab. Thousands of unarmed and innocent Sikh men, women and children were martyred. It brings tears to remember disgraces suffered by Gurdwaras. Given that the Indian Government with bias towards Hindus is either directly or indirectly responsible for sacrileges but why is pitiable condition of foreign Gurdwaras? Are we so much sunk and unconcerned that we do not remember the old glorious traditions of Sikhi? “Hail, hail (Guru) Gobind Singh; He, Himself, is the Master and the Disciple too (Vaar Bhai Gudas Second).”⁴ The True King having created The Khalsa Panth honoured it with many blessings and bowed before it, but what type of virtues are being projecting by us? In what way the coming generations will remember us? Have we ever thought about it? Wise men have to pay attention to this serious matter.

Why police enters into Gurdwaras repeatedly? Are the police of the country and foreign lands, by violating the Maryada, bent upon finishing the Sikh Nation or are we knowingly or unknowingly contributing towards this disrespect? Are Gurdwaras for worship or indulging in petty politics or for both? Many such questions are daunting the Sikh Nation.

Wisdom leads us to serve our Lord and Master; through wisdom, honor is obtained.

(Vaar Sarang Shalok, First Mehl.; p. 1285)⁵

The entire hymn, given above, has a warning to use intellect before taking any step in life. In my humble view, we ought to review our prevalent Maryada in the light of old Sikh history. The discord can be finished and unity created by testing on the touch stone of Gurmat. Let us share some views.

Precept of Miri and Piri

In the present times, politics is becoming dominant and for worldly recognition people are defying the faith so much that they are selling it. Such leaders have emerged among the Sikhs who view and observe faith only for achieving selfish motives.

Without political power, faith cannot sustain.

Without faith all are are reduced to insignificance.

(Sarab Loh Granth)⁶

Our leaders are busy in mixing faith and politics by misusing the above quote. They are far away from the implied meanings. We are beating about the bush. Faith has its own place as does politics. Both are mutually useful in their own right. Introducing politics in every act of faith is to undermine the religion. The example of Shrimoni Gurdwara Prabandhak Committee, Amritsar is before us. The present day Sikh leader uses religion as a means of obtaining votes in the name of religion and Panth. His acts are proving contrary to religion. Given an opportunity, such leaders indulge in loot to their full satisfaction. The Sikh leaders consider it their legal right and religious duty to interfere in religious matters. Politicians also interfere in religious appointments (Head Granthis in Sri Darbar Sahib and Jathedars of Takhts) which results in religiously erroneous appointments on these high positions. The Shiromani Gurdwara Prabandhak Committee has its own President, but he remains a handy man of political body, the Akali Dal. Religion should overrule politics and for a Sikh it should be the highway instead of politics. These days, because of political interference in Gurdwaras, these fountainheads of peace are becoming fighting grounds.

Offerings in worship

We know an old story that Guru Gobind Singh Sahib threw offerings in worship in a river, but did not give to his poor Sikhs. Some Sikh leaders approached Mata Gujri Ji to check Guru Sahib from this practice. Satguru Ji replied that how could he give poison to his sons (Sikhs)? He meant that the offerings in worship malign the mind. The story of Masands burnt alive for usurping worship offerings is usually sung by Dhadhies (bards) in religious gatherings. The deterioration in Sikh Nation is also the outcome of consuming the offering in worship. Our so-called leaders have their eyes set on Gurdwara cash boxes. This is the root cause of in-house fightings. This becomes more evident when we review Sikh history. Mahant Narainu of Gurdwara Janam-Asthan, Nankana Sahib and Mahants of other historic Gurdwaras became immoral because of their dependence on offerings of worship. It is impossible to digest offerings in worship. These Mahants also had very sorry ending. In place of Mahants, presently, these leaders and Gurdwara Managers are a new form of Mahants with the only difference that they secure their positions by demanding votes in the name of religion. They are also heading towards a similar ending.

Lack of religious practice within the house of religion is turning the sources of peace, Gurdwaras, into fighting grounds. Says Kabir Ji, "Kabeer, what can the True Guru do, when His Sikhs are at fault? (Shalok Kabeer Ji, p. 1372)"⁷. When religious leaders become immoral, pretenders and selfish it is bound to lead to in-house fightings.

Guru Sahib strictly advised us to follow the principle of: "The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple (Ramkali Sidhghost First Mehl; p. 943)"⁸. Though we call Guru Granth Sahib as the personification of Ten Gurus in Spirit, incarnation of Shabad, Living Spirit and Omnipresent Satguru, yet in practice it remains a far cry. Our mental state is:

Some people think that the Lord is a play-thing. | 1 |

(Bhairon Kabeer Ji, p. 1158)⁹

Some come for their own purposes, and sit before the Guru; they pretend to be in Samaadhi, like storks with their eyes closed. | 3 |
Associating with the wretched and the lowly, like the stork and the crow, is like feeding on a carcass of poison.

(Raamkalee, Fourth Mehl; p. 881)¹⁰

It appears that we visit Gurdwara for back-biting and slander, and return home after free meal. We remain unaware of Gurmat Philosophy. The ever increasing self-willedness in Gurdwaras, race for control of cash box and vitiated environment are very pertinent to so called Sadh-Sants. Their *deras* (houses) are getting increasingly established. Preaching of Gurudom in their *Deras* is on the rise. Radha Swamies, Narakdharies and Darshan Dasies are the outcome of this state of affairs. Alas! We mould our lives in accordance with Gurmat directives.

Almost all Gurdwaras in the UK were under the control of Khalistan oriented groups. They cannot go near the *Deras* of Sadh-Sants. They are in power because of money-boxes in Gurdwara. These power hungry leaders do not remember that no movement can succeed without public support or Sangat. The Sikh sangats wonder that when they cannot manage Gurdwaras properly what sort of management would they offer if Khalsitan is created? I humbly and sincerely appeal to all militant organizations that first of all improve the management of the sources of spiritual and temporal power. We are earning ill-repute in the world. Still all is not lost and 'it is never too late to mend.'

Sant Bhindranwale once said in his lecture (during those days Anandpur Resolution was the hot topic) that to realize Anandpur Resolution, first you should return to your own house at Anandpur Sahib, meaning thereby that declare allegiance to Guru Granth Sahib. Abandon all group partisans. Remove the shackles of castes and brotherhoods. Stop drinking liquor and taking intoxicants. Be ready to serve Gurdwaras without expectations. Guru Gobind Singh in explicating the essence of Sikhi employed the simile of tree and said:

Root of Sikhi – Humility.

Branches of Sikhi – Service.

Leaves of Sikhi – Holy congregation.

Blooming of flower – Comprehension of Shabad.

Fruit production – Abandoning the thought of body.

Thus

Don't do anything that you will regret in the end.

(Raamkalee, Third Mehl, Anand ~ The Song of Bliss, p. 918)¹¹

O' Beloveds of Guru! Realize Guru as ever present. The police can never enter Gurdwaras if our living and actions are of Gursikhs. Treading on Gurmat highway all fights and bickerings shall vanish and 'Let all abide in peace, under this Benevolent Rule. | 13 | (Siree Raag, Fifth Mehl; p. 74)¹².

Nanak: O God, unite me with the Sangat, the Congregation. United with the Sangat, I will become a swan. | 4 | 4 |

(Raamkalee, Fourth Mehl; p. 881)¹³

(Des Pardes, 28.12.1990)

੧. ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥ (ਸੁਹੀ ਮਹਲਾ ੧, ਅੰਗ ੭੩੦)
੨. ਸਾਧ ਸੰਗਤਿ ਸਚ ਖੰਡ ਹੈ ਆਇ ਝਰੋਖੇ ਖੋਲੈ ਬਾਰੀ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧੧, ਪਉੜੀ ੧)
੩. ...ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥ (ਵਾਰ ਮਾਝ ਸਲੋਕੁ ਮ: ੧, ਅੰਗ ੧੪੫)
੪. ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੂ ਚੇਲਾ ॥੧॥ (ਵਾਰ ਭਾਈ ਗੁਰਦਾਸ ਦੂਜਾ)
੫. ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥ (ਵਾਰ ਸਾਰਗ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੧੨੮੫)
੬. ਰਾਜ ਬਿਨਾ ਨਹਿ ਧਰਮ ਚਲੇ ਹੈ ॥ ਧਰਮ ਬਿਨਾ ਸਭ ਦਲੇ ਮਲੈ ਹੈ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
੭. ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੂਕ ॥ (ਸਲੋਕ ਕਬੀਰ ਜੀ, ਅੰਗ ੧੩੭੨)
੮. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮਹਲਾ ੧, ਅੰਗ ੯੪੩)
੯. ਲੋਗਨ ਰਾਮੁ ਖਿਲਉਨਾ ਜਾਨਾਂ ॥੧॥ (ਭੈਰਉ ਕਬੀਰ ਜੀ, ਅੰਗ ੧੧੫੮)
੧੦. ਇਕਿ ਅਪਣੈ ਸੁਆਇ ਆਇ ਬਹਹਿ ਗੁਰ ਆਗੈ ਜਿਉ ਬਗੁਲ ਸਮਾਧਿ ਲਗਾਈਐ ॥੩॥ ਬਗੁਲਾ ਕਾਗ ਨੀਚ ਕੀ ਸੰਗਤਿ ਜਾਇ ਕਰੰਗ ਬਿਖੂ ਮੁਖਿ ਲਾਈਐ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੪, ਅੰਗ ੮੮੧)
੧੧. ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ, ਅੰਗ ੯੧੮) ੧੨. ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥੧੩॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫, ਅੰਗ ੭੪)
੧੩. ਨਾਨਕ ਮੇਲਿ ਮੇਲਿ ਪ੍ਰਭ ਸੰਗਤਿ ਮਿਲਿ ਸੰਗਤਿ ਹੰਸੁ ਕਰਾਈਐ ॥੪॥੪॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੪, ਅੰਗ ੮੮੧)

The Primeval Lord First Created the Khanda and then the Whole Universe¹

Dr Jagjit Singh published a letter entitled 'Every Khalistani patriot is authorised to put up the national insignia of 'Khanda' in a contemporary Punjabi newspaper of UK, volume No. 1497 dated 20.3.1998. I have little Gurmat research to boast about but I felt sad after reading the letter of Dr Saahib. In fact, Dr Sahib, in this letter, knowingly or

unknowingly but cleverly has tried to gain prominence by spreading misgivings, imaginary and false postulates, and obscurities about Sikhi.

A quote from Havaladar Isher Singh Ji's letter states: 'These days Khanda insignia is depicted on jackets and caps. Traders have indulged in very lowly act by printing the holy Khanda emblem on cloth or stickers.' Similarly Bhai Jasvir Singh Ji of Sikh Missionary Society, Southall wrote in a contemporary newspaper, volume No. 1495: "For the past sometime, Ski hats with Khanda emblem are being sold in business which is against the Sikh traditions". Doubtlessly, the two brothers have warned the nation against the habit of imitation. According to Dr Jagjit Singh's writing Khanda can be used by anyone, even if clean shaven, but having a Khalistani allegiance'. Amazingly, the criterion of Khalistani given by Dr Sahib does not qualify the Gurmat test because Kalgidhar Patshah commanded the Khalsa to strictly retain natural appearance with hair. He declared, 'Kesas are the seal of Guru.' Shri Guru Granth Sahib also commands, "...Let your total awareness be the turban on your head|12| (Maaroo, Fifth Mehl; p. 1084)"². Thus a clean shaven person can never be regarded as Khalsa.

Dr Sahib has made an unsuccessful attempt to educate unaware persons like me according to his own belief on topics such as background of Khanda, where Khanda picture can be depicted, historical aspects of Panth Khalsa and who qualify to be included in it? etc. It is necessary to do a postmortam of letter of Dr Sahib. What is the reality of Khanda? And what is the implied meaning of the word Khalsa?

Dr Sahib writes that the emblem of Khanda was initially created by Irani intellectuals and even today this emblem decorates the Iranian flag. He writes further that Guru Gobind Singh Ji while creating the Panth Khalsa— a group of living martyrs of freedom, decided to put Khanda emblem in the Khalsa flag. This implies that Guru Gobind Singh Ji stole Khanda insignia from Iranis to make it the emblem of Sikh Nation.

Firstly, Dr Sahib is not aware of the difference of Khanda and Khanda symbol in the Khalsa flag (Nishan Sahib). It is right to say that when the leader goes astray then the followers are also doomed. Bhai Kahn Singh Nabha is an acknowledged scholar in Sikhi. He gives the following meaning of Khanda in *Mahan Kosh*:

Khanda is double edged sword, a weapon which cuts with both edges.

About the Khalsa flag (Nishan Sahib) he writes:

From the period of Gurus, the colour of cloth of flag of Gurdwaras has been light-yellow (xanthic, Basanti) and on top used to be iron made pointed-ended Khanda (Bhaala). From the times of Guru Gobind Singh there was a custom to tie turban alongside the flag cloth on the flag post, and the custom of carrying the flag (Nishan Sahib) in front of Jathas during Hola Mahala also started then.

(*Gurmat Martand*, p. 616)

The Panthic Nishan Sahibs (flags) are fluttering over all Gurdwara buildings. The strong fort of Jamraod was captured under the same Nishan Sahib (flag). The circle of Iranian flag is also open at the top and there is no double-edged Khanda in the centre. Readers can conclude themselves whether Guru Gobind Singh gave the Khalsa a flag with double-edged sword or adopted Iranian Flag with Iranian type Khanda (according to Dr Sahib).

Dr Sahib has another flimsy excuse that 'one Hindu and one Muslim Generals fluttered the flag on Jamraod fort.' Testing on historical evidence, this argument of Dr Sahib is senseless and unprincipled. Everybody knows that armies fight under the flag

of the ruling nation. It was during the Khalsa Raj of Maharaja Ranjit Singh that the fort of Jamraod was captured under the command of Hari Singh Nalwa and Khalsa flag with double-edged Khanda was flown, and not that with Iranian symbol. Only recently, in the Indo-Pak war, the Indian army comprising Sikhs, Gorkhas, Muslims and Hindus fought under the Indian Tricolour Flag. Same was the case during the two world wars.

Insignia of the Khalsa

The Primeval Lord First Created the Khanda and then the Whole Universe.

(Chandi di Vaar, Dasam Granth)³

The shape of double-edged Khanda represents limitless power of Onkar (the Creator, Protective and Destructor). The Tenth Guru employed this double-edged Khanda for preparing the Amrit, the Ambrosia and in breaking the necks of tyrant invaders. It was the power of this Khanda that up-rooted the centuries old rule of the Mughals.

O-circle is an indicator of the limitless universes (Brahmands). Says Gurbani:

The Creator Lord and Master is pervading the water, the land, and the sky.

In so many ways, the One, the Universal Creator has diffused Himself, O Nanak. | 1 |

(T'hitee ~ The Lunar Days: Gauree, Fifth Mehl, p. 296)⁴

Two kirpans on left and right represent Miri and Piri (temporal and spiritual power). This is the complete emblem that signifies the Truth and has been granted by the Guru. On the other hand, the Iranian flag stands for forcefulness and cruelty. Aurangzeb and other fundamental Muslim tyrants perpetrated cruelties under this flag. Non-believer in Mohammed Sahib is a cynic (Kafir). Killing non-beleivers, abducting their daughters and sisters, and looting their property is considered a propitious deed. However, the flag of Khalsa affirms thus:

First, Allah created the Light; then, by His Creative Power, He made all mortal beings.

From the One Light, the entire universe welled up. So who is good, and who is bad? | 1 |

(Prabhaatee Kabeer Ji, p. 1349)⁵

The One God is our father; we are the children of the One God. You are our Guru.

(Sorat'h, Fifth Mehl, Second House, Chau-Padas; p. 611)⁶

ye recognize all human race as one.

(By Thy Grace. Kabitt.Dasam Granth)⁷

A Gursikh asks for welfare of all in his prayer. "Nanak asks for Naam that bestows high spirit and all may prosper and be in peace under Your Will."⁸

Dr Sahib explains the meaning of the word Khalsa and writes that it is a Persian word meaning free-being which is used for the free-land of king. He writes, 'I shall call a person Khalsa, even if clean shaven, but who fights for freedom.'

It would have been better, if Dr Sahib had limited himself to political crafting and refrained from his habit of unfounded utterances about Sikh religion. However, it appears that his habits are hardened and thus he cannot help playing a low profile game. Giani Udham Singh Ji, on page 464 of his book *Gurmat Sidhant* writes on 'the Khalsa title: stage of granting and meaning' as:

Khalsa, Khaloos and Khalas, are all three of Arabic origin that mean Holy, Friend and Independent which can apply only to a Gursikh. Khalsa is who has purity of mind and God-given natural form, imbibed Amrit, keeps the discipline of five Kakkaars and follows daily routine of worship. A pure-minded Khalsa never throws an evil-glance on anyone. He never usurps any one's right nor entertains

animosity. If non-abiding, clean shaven and proud Sikh, in the present day world, claims to be Khalsa, then it amounts to an insult of Khalsa of the Guru. People with selfish and malignant conscious have started using the title of Khalsa with their names. It is degradation of this title.

The Tenth Guru spoke thus:

*Khalsa is the army of Timeless Being.
Khalsa is a manifestation of Divine pleasure.
So long as the Khalsa maintains its distinct identity,
I shall bestow all the glory.
Should they follow Brahminic customs,
I shall have no confidence in them*

(Saral Loh Granth)⁹

Thus a clean shaven pretender can never be a Khalsa. Undoubtedly, the Sikh religion is getting entangled in the muddiness of Bramincal rituals. We are ignoring the high purpose of sacrifices by Gurus and Sikh Martyrs. However, there cannot be total loss of Sikhi morals in the world.

Sikh religion, from its inception, was primarily based on high qualities rather than quantity. Dr Jagjit Singh Chauhan and other quack preachers with ignorance of Sikhi are only trying to grind their own axe.

The Sikh Nation is in the grip of fake Saints and Sadhus. Such times on the nation came and went many times. Surely, one day under the guidance of Guru Granth Sahib, the Khalsa flag shall flutter over the entire world, and the True Benevolent rule shall prevail.

Let all abide in peace, under this Benevolent Rule. | 13 |

(Siree Raag, Fifth Mehl, p. 74)¹⁰

(Punjab Times, 1.4.1998)

੧. ਖੰਡਾ ਪ੍ਰਿਥਮੈ ਸਾਜਿਕੈ ਜਿਨ ਸਭ ਸੈਸਾਰੁ ਉਪਾਇਆ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਪਾ: ੧੦, ਪਉੜੀ, ਅੰਗ ੧੧੯)
੨. ...ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥੧੨॥ (ਮਾਰੂ ਮਹਲਾ ੫, ਅੰਗ ੧੦੮੪)
੩. ਖੰਡਾ ਪ੍ਰਿਥਮੈ ਸਾਜਿਕੈ ਜਿਨ ਸਭ ਸੈਸਾਰੁ ਉਪਾਇਆ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਪਾ: ੧੦, ਪਉੜੀ, ਅੰਗ ੧੧੯)
੪. ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ ॥ ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥੧॥ (ਬਿਤੀ ਗਉੜੀ ਮਹਲਾ ੫, ਅੰਗ ੨੯੬)
੫. ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥੧॥ (ਪ੍ਰਭਾਤੀ, ਕਬੀਰ ਜੀ, ਅੰਗ ੧੩੪੯)
੬. ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥ (ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ, ਅੰਗ ੬੧੧)
੭. ...ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ ॥ (ਤ੍ਰ ਪ੍ਰਸਾਦਿ, ਕਬਿੱਤ, ਦਸਮ ਗ੍ਰੰਥ)
੮. ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ । (ਸਿੱਖ ਅਰਦਾਸ)
੯. ਖਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਛੋਜ ॥ ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੋਜ ॥ ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ॥ ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ) ੧੦. ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥੧੩॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫, ਅੰਗ ੭੪)

Khalsa is the One Who Fights the War Daily

'Khalsa is the one who fights the war daily against internal and external enemies' (Tankhar Nama by Bhai Nand Lal Ji)¹; such is the command by Guru Gobind Singh Ji. This fight is neither against each other nor a holy war (Jihad) against any nation or country. This fight of responsibility in accordance with Satguru's command is to be fought against lust, anger, greed, attachment and ego, and against evils and doubts and

superstitions that have encroached into the Panth. A Sikh, at administration of Amrit takes a vow before the Guru to struggle continuously against these evils and prays that 'I may certainly become victorius (Guru Gobind Singh, Dasam Granth'². Every Panthic well wisher appears to be concerned about these bad customs. The gift of Gursikhi is not a magical transformation in a whiff. It calls for high resolve and steady effort over long time. Says Gurbani:

*If you desire to play this game of love with Me,
then step onto My Path with your head in hand.
When you place your feet on this Path,
give Me your head, and do not pay any attention to public opinion. | 20 |*

(Shaloks In Addition To The Vaars. First Mehl; p. 1412)³

The mansion of Sikhi has been built by the Ten Gurus in accordance with the Divine plan. Its foundation has been firmed up with the blood of young children and countless martyrs. Presently, Sikhi holds prominent place among religions of the world. It has its own independent theology and philosophy.

Outwardly, preaching of Sikhi appears to be performed with attractive endeavours. Sikhs are building Gurdwaras throughout the world. The Khalsa flags are fluttering everywhere. Sikhi preaching through Akhand Path, Sahaj Path, Sermons and Gurbani singing is going on endlessly in every village, city and Gurdwara. At places, especially in the Punjab, it has been observed that Gurbani is being forced through loud-speakers to reach every ear for benefaction. Many Gurdwaras in the UK have resorted to series of Akhand Paths. Raiyan Sabai (whole night kirtan) and Amrit- initiation programmes are being held at many places.

The monthly *Gurdwara Gazette* and *Gurmat Parkash* published by the Shiromani Gurdwara Parbandhak Committee provide the figures of newly inducted into Gursikhi and statements that in such and such village countless embraced Sikhi through the efforts of its Dharam Parchar Committee. Thus, this committee spends hundreds of thousand of rupees every year on religious preaching. The question arises if Sikhi is disseminating on such a scale then why worry? However, the facts come to surface with little serious thought. Are we truly living as per the revealed way by Gurbani? Or are we not falling into the ditch of pretentions?

It is Guru Gobind Singh Ji's command to be uniformed and armed. However, without practicing Gurmat in life as contained in Gurbani the outward uniform is nothing more than pretentive ritual. Meaningless religious actions have been described by the Guru as 'an act of falsehood'. The inner and outer disciplines should be in tune as the cart of life runs with both body and soul together. Sikhi teaches how to live righteous life and is not a hollow philosophy. We can become truthful Sikhs by contemplating on Gur-Shabad. Here is explication of Satguru's command for internal Rehat Maryada:

Burn away those rituals which lead you to forget the Beloved Lord.

(Vadhans First Mehl; p. 590)⁴

This human body is so difficult to obtain; it is only obtained by great good fortune.

Those who do not meditate on the Naam, the Name of the Lord, are murderers of the soul. | 1 |

(Gauree, Fifth Mehl; p. 188)⁵

Truth is higher than everything; but higher still is truthful living over rituals. | 5 |

(Siree Raag, First Mehl; p. 62)⁶

Fareed, answer evil with goodness; do not fill your mind with anger.

(Shalok Fareed:, p. 1381)⁷

Don't do anything that you will regret in the end.

(Raamkalee, Third Mehl, Anand ~ The Song Of Bliss:, p. 918)⁸

To take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef.

(Aasa ki Vaar First Mehl, p. 141)⁹

Telling lies, they eat dead bodies.

(Raag Maajh Shalok, First Mehl:, p. 139)¹⁰

Do not drink the false wine at all, if it is in your power.

(Raag Bihaagraa Shalok, Third Mehl:, p. 554)¹¹

O Baba, the pleasures of other foods are false.

Eating them, the body is ruined, and wickedness and corruption enter into the mind. | 1 | Pause |

(Siree Raag, First Mehl:, p. 16)¹²

Those who indulge in attachment, conflict and egotism shall surely weep and cry.

Those who are separated from the Naam shall never find any peace. | 2 |

(Soohee, Fifth Mehl:, p. 761)¹³

These quotes evidently prove that a Sikh is to undertake only those actions that bring forth mental, spiritual and physical development. The Guru has attached us with the Shabad and Shabad is our Guru: "The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple (Ramkali Sidhghost First Mehl:, p. 943)"¹⁴.

The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained.

If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him. | 5 |

(Nat, Fourth Mehl:, p. 982)¹⁵

We can improve our lives with the power of Shabad and it is with the Shabad that we can culminate the effect of wickedness that has crept into the Panth. However, it needs a determined effort, and then the 'Satguru comes forward millions of steps to receive (Bhai Gurdas Ji).'¹⁶ However, some persons misquote Gurbani to their advantage. For instance, the fake saints, interpret the Sant title to prove themselves as 'Brahm Gyani' and for ensuring the security of their elevated positions. Similarly, Gurbani singers, during death ceremony, to please the relatives, sing 'Spending this life fruitfully gurmukh goes to the other world (Bhai Gurdas Ji, Vaar 19, Pauri 14)'¹⁷ even if the departed one might be an immoral person. Numerous such examples can be quoted. When we do not act according to Gurbani then how can we expect the favour of the Guru.

Kabeer, what can the True Guru do, when His Sikhs are at fault?

(Salok Kabeer Ji, p. 1372)¹⁸

The urge to hold on to leadership, as Jathedar, has caused a great damage to Sikhi. Some pseudo-leaders roam about just to satisfy their ego. Some, who do not rise to leadership in a party create their own new parties like a business. Many Akali Dals and other Sikh organizations have cropped up in the UK and India. Similarly, there is mushrooming of Gurdwaras under ever new names. The spirit of renunciation is totally missing. Everyone is crazy for leadership. However, no one pay heed to "Without service, cursed are the hands and feet, and useless are other deeds. (Bhai Gurdas, Vaar

27, Pauri 10)."¹⁹ High personages, known to be embodiments of service such as Nawab Kapur Singh and Bhai Ghaniya Ji do no longer exist. These Jathedars should pay heed to the advice:

O mind, don't be so proud of yourself, as if you know it all; the Gurmukh is humble and modest.

(Aasaa, Third Mehl, Chhant, Third House, p. 441)²⁰

The curse of caste system

All the ten Gurus (Guru Nanak to Guru Gobind Singh) issued several strict warnings against this curse. Guru Arjan Dev Ji provided a pious direction by compiling Sri Guru Granth Sahib. By including the Bani of Bhagat Kabir, Namdev, Baba Farid, Ravidas shoe maker, Sain barber in Shri Guru Granth Sahib all distinctions of inequality were removed. Guru Gobind Singh Ji using the Divine power selected the Five Beloved Ones. He prepared the bowl of Amrit and administered to the Five Beloved Ones and received it from the Five himself thereby removing all differences of high and low. He commanded thus:

The Khalsa is my complete image. I dwell in the khalsa.

(Sarab Loh Granth)²¹

The Guru bestowed many other countless boons upon the Khalsa and blessed the poor with Sardari and Patshahi. Alas! We failed to learn anything from the great sacrifices of the Guru and remained entangled in brotherhoods. Gurdwaras are being established on brotherhoods. It is common in the UK to see Gurdwaras of Ramgharias, Jats, Ravidasies and Bhatras.

Guru's houses are the fountainheads of peace from where lessons of righteousness, contentment and unity should be learnt. However, creating dissensions in these houses is a great transgression. Panthic leaders ought to take serious notice of this expanding disease.

Akhand Path is becoming an ordinary custom. Nobody has time to recite or listen to Bani. Money can buy ready-made Paths for the occasion. It is a violation of Guru's command which is not put to practice.

Listening and believing with love and humility in your mind.

(Japu, p. 4)²²

At some places, Akhand Paths are followed by drink and meat parties, and Bhangra dances. Alongside slandering in gossips take place. Thus, nothing is learnt from Gurbani recitation. How such Paths can be beneficial? Instead we commit sin by disgracing Gurbani in this way. Kirtan Darbars are also commonly held these days which are not held with the purpose of disseminating Gurbani. The objectives are to raise the profile of leadership and raise funds. Many Kirtani Jathas come from India in the UK. Similarly, many Saints and Holy persons also come. It is a commonly asked question that why these Kirtanias of the Guru (actually of money) and Sant Mahatama do not preach in India and particularly the Punjab which is the birth place of Sikhi? Every one knows that the Sikh youth in the Punjab is getting crazy of shaving, using intoxicants and indulging in other misdeeds. Sikhi is undergoing a serious down-fall. Why these preachers are running to foreign countries leaving behind Guru's place? The reason is evident. They get little money there. Thus these Kirtanias and Mahatamas do not enjoy preaching back home and the shine of pounds attracts them to come to foreign countries. Guru ji has issued a command for such preachers in Gurbani:

Cursed are the lives of those who read and write the Lord's Name to sell it.

(Vaar Sarang Salok, First Mehl.; p. 1245)²³

And

They beat the drums for the sake of bread.

(Aasa Ki Vaar First Mehl.; p. 465)²⁴

Thus these collectors of money in this way become pretending Mahants who were fried in hot oil pan by Guru Gobind Singh Ji. Therefore, accepting and offering money is a serious illness that encourages immorality and breeds work shirkers. The nation needs to remain vigilant.

We perform many useless rites during marriages. The garlanding of groom by the bride, use of meat and liquor, and Bhangra dancing at high expense and the curse of dowry are leading the Sikh Nation astray. These are imitations of Hindu rites. Some families come under heavy debts and ruin themselves for the sake of false prestige. To save us from all these, the Guru has provided us simple Anand Karaj ceremony. We are spoiling ourselves. By treading a wrong path of useless rites we are losing our identity but feel proud in mixing with others. The Guru has commanded:

*So long as Khalsa maintains uniqueness,
I shall bestow all the glory on them.
Should they take to Brahminic customs,
I shall put no more faith in them.*²⁵

We do read the above, but never abide by.

Idol worship

Worshipping their idols, the Hindus die; the Muslims die bowing their heads.

The Hindus cremate their dead, while the Muslims bury theirs; neither finds Your true state, Lord. | 1 |

(Raag Sorat'h, The Word Of Devotee Kabir Jee, First House, p. 654)²⁶

The disease of idol worship is finding its way directly and indirectly among the Sikhs. Garlanding the imaginary pictures of Gurus, massaging the legs of bed (Peera Sahib) of Guru Granth Sahib and worship of tombs is contrary to the fundamental principles of Sikhi. By preparing and permitting the printing of many types of photos the Shrominai Gurdwara Prabandhak Committee, Amritsar has contributed in disseminating self-willedness (Manmat). This act of the Sikh religious body is proving to be a sinful act. Gurbani commands:

He cannot be established, He cannot be created.

(Japu, p. 2)²⁷

Making an idol of Timeless and All Efficacious Being is making a mockery of His Limitlessness. We must endeavour to get rid of this disease.

Imitating Brahminical practice of carrying remains of the dead to Hardwar and Ganga, it has become a common practice to carry the remains to Kiratpur Sahib. Sikh leaders have provided this lead which is very shameful. Many from the UK have been carrying, and are still doing so, remains of their dead to Kiratpur for immersion in Sutlej waters. According to Sikh Rehat Maryada, remains of bones and ashes of the dead can be immersed in the nearest flowing water. Sikh-scholars need to pay attention in this regard.

Many Amritdhari Sikhs sell cigarettes and liquor in their shops in the UK. Smoking or selling cigarettes for earning are equal. This is a transgression from Sikhi. These

gentlemen give the excuse that a customer of cigarette and liquor also purchases items of grocery. Do we smoke this way? We just pass them over with hands or we have employed a white girl for this purpose. Under the influence of our greed we tend to forget Satguru's command:

Without abiding by the code of living, one cannot be a Sikh.

(Rehatnama Bhai Desa Singh)²⁸

I appreciate the true living and not mere the person called Sikh.

(Rehatnama Bhai Desa Singh)²⁹

Countless similar weaknesses have cropped in our life. The need of the time is to end the prevalent misdoings in the Panth by commencing movements similar to those of Akali Movement and Singh Sabha Movement.

(Des Pardes, 21.5.1982)

੧. ਖਾਲਸਾ ਸੋ ਜੋ ਕਰੇ ਨਿਤ ਜੰਗ । (ਤਨਖਾਹਨਾਮਾ, ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ)
੨. ...ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ ॥ (ਪਾ: ੧੦, ਦਸਮ ਗ੍ਰੰਥ)
੩. ਜਿਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥ ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥ (ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਅੰਗ ੧੪੧੨)
੪. ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥ (ਵਡਹੰਸ ਮਹਲਾ ੧, ਅੰਗ ੫੯੦)
੫. ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ॥ ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ ॥੧॥ (ਗਉੜੀ ਮਹਲਾ ੫, ਅੰਗ ੧੮੮)
੬. ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧, ਅੰਗ ੬੨)
੭. ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥ (ਸਲੋਕ ਫਰੀਦ ਜੀ, ਅੰਗ ੧੩੮੧)
੮. ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ, ਅੰਗ ੯੧੮)
੯. ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥ (ਮ: ੧, ਅੰਗ ੧੪੧)
੧੦. ਕੂੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ ॥ (ਰਾਗੁ ਮਾਝ ਸਲੋਕੁ ਮ: ੧, ਅੰਗ ੧੩੯)
੧੧. ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥ (ਰਾਗੁ ਬਿਹਾਗੜਾ ਸਲੋਕ ਮ: ੩, ਅੰਗ ੫੫੪)
੧੨. ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥ (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧, ਅੰਗ ੧੬)
੧੩. ਮੋਹਿ ਬਾਦਿ ਅਹੰਕਾਰਿ ਸਰਪਰ ਰੁੰਨਿਆ ॥ ਸੁਖੁ ਨ ਪਾਇਨ੍ਹਿ ਮੂਲਿ ਨਾਮ ਵਿਛੁੰਨਿਆ ॥੨॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੬੧)
੧੪. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮਹਲਾ ੧, ਅੰਗ ੯੪੩)
੧੫. ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥੫॥ (ਨਟ ਮਹਲਾ ੪, ਅੰਗ ੯੮੨)
੧੬. ...ਸਤਿਗੁਰ ਕੋਟਿ ਪੈਂਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ॥ (ਕਬਿੱਤ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)
੧੭. ਗੁਰਮੁਖ ਜਨਮ ਸਵਾਰ ਦਰਗਹ ਚਲਿਆ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧੯, ਪਉੜੀ ੧੪)
੧੮. ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੁਕ ॥ (ਸਲੋਕ ਕਬੀਰ ਜੀ, ਅੰਗ ੧੩੭੨)
੧੯. ਵਿਣੁ ਸੇਵਾ ਪ੍ਰਿਗੁ ਹਥ ਪੈਰ ਹੋਰ ਨਿਹਫਲ ਕਰਣੀ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੨੭, ਪਉੜੀ ੧੦)
੨੦. ਮਨ ਤੂੰ ਮਤ ਮਾਣੁ ਕਰਹਿ ਜਿ ਹਉ ਕਿਛੁ ਜਾਣਦਾ ਗੁਰਮੁਖਿ ਨਿਮਾਣਾ ਹੋਹੁ ॥ (ਆਸਾ ਮਹਲਾ ੩ ਛੰਤ ਘਰੂ ੩, ਅੰਗ ੪੪੧)
੨੧. ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥ ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)

੨੨. ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ (ਜਪੁ, ਅੰਗ ੪)
੨੩. ਪ੍ਰਿਥੁ ਤਿਨਾ ਕਾ ਜੀਵਿਆ ਜਿ ਲਿਖਿ ਲਿਖਿ ਵੇਚਹਿ ਨਾਉ ॥ (ਵਾਰ ਸਾਰਗ ਸਲੋਕ ਮ: ੧, ਅੰਗ ੧੨੪੫)
੨੪. ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ ॥ (ਆਸਾ ਕੀ ਵਾਰ ਮ: ੧, ਅੰਗ ੪੬੫)
੨੫. ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ॥ ਮੈਂ ਨ ਕਰੋਂ
ਇਨ ਕੀ ਪ੍ਰਤੀਤ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
੨੬. ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ ॥ ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਛੇ ਤੇਰੀ ਗਤਿ ਦੁਹੂ ਨ ਪਾਈ ॥੧॥ (ਰਾਗੁ
ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰੁ ੧, ਅੰਗ ੬੫੪)
੨੭. ਬਾਪਿਆ ਨ ਜਾਣਿ ਕੀਤਾ ਨ ਹੋਇ ॥ (ਜਪੁ, ਅੰਗ ੨)
੨੮. ਰਹਿਤ ਬਿਨਾ ਨਹਿ ਸਿਖ ਕਹਾਵੈ ॥ (ਰਹਿਤਨਾਮਾ ਭਾਈ ਦੇਸਾ ਸਿੰਘ)
੨੯. ਰਹਿਤ ਪਿਆਰੀ ਮੁਝ ਕਉ ਸਿਖ ਪਿਆਰਾ ਨਾਹਿ ॥ (ਰਹਿਤਨਾਮਾ ਭਾਈ ਦੇਸਾ ਸਿੰਘ)

Struggle for the Kirpan in England

Four decades ago, Sikh population in the UK was nominal. Those who lived here were clean shaven or had become 'Brown English' by imitating the western culture. The saying: 'One is yearning for nose-ornament, while the other is spiteful of the nose itself' is perfectly suited to these newly made English people. Rarely a Kesadhari Singh was seen. However, after 1960, there has been astounding increase in the population of Punjabis, particularly the Sikhs with their religious bending. The present day visa system and other restrictions on immigrants were non-existent then although the UK Government had decided to implement visa system from a future date. Perhaps, because of this aeroplanes full of Punjabis were landing at the Heathrow airport within the deadline. Among these immigrants, Sikhs were in greatest numbers. Despite Sikhi background, after reaching here, most of them thought it beneficial to do away with the hair-the seal of Guru. According to my understanding, inferiority complex, bad company, and turning away from the heritage, language barrier and hardship in finding jobs were the plausible reasons. This was a difficult and testing time for the abiding minority of Amritdhari Sikhs. In spite of problems at every step the population of Amritdhari Singhs and Singhian kept expanding and side by side Gurdwaras started coming up.

With the passage of time, misconceptions about the Sikh religion started spreading among the white English population, particularly a number of problems arose about the keeping of articles of Sikh faith, the five Kakkaars. A turbaned Sikh was usually given a ready made reply of 'no vacancy' in factories, offices, transport department, post offices, police and military. It is fact that a large majority of the Sikh Nation does not regard Keski a Kakkaar, but turban being an identity of Sikhs has no less significance than other Kakkaars. Thus wherever Kakkaars are discussed turban becomes an issue of discussion. Blessed are those children of the Guru, who firmly remained loyal to their faith and Sikh heritage during extreme hardships, and struggled to keep their independent identity. By 1978, Kesadhari Sikhs had a considerable population. Thus it was the appropriate time to strike as the iron of Sikhi was red hot.

Necessity is the mother of invention. This centuries old fact came handy for the Sikhs. All seemed ready to fight for the freedom of Kakkaars, but it was the Akhand Kirtani Jatha which initiated the struggle. The Singhs and Singhian of the Jatha were stricter in compliance of Kakkaar (Rehat) discipline following the command of Sri Guru Gobind Singh: "I appreciate the true living and not mere the person called Sikh (Rehatnama Bhai Desa Singh)" and "Who abides by Rehat alone is my Sikh"¹. Therefore,

these Singhs felt the most pain from restrictions on the use of Kakkaars and hence they came to forefront in the struggle.

The Akhand Kirtani Jatha held an emergency meeting on February 2, 1979, and blew the bugle of struggle of Kakkaars by creating a separate wing 'Sikh Religious Symbols, Akhand Kirtani Jatha, UK'. Undoubtedly the credit for initiating the struggle goes to the Singhs of Akhand Kirtani Jatha. I was appointed the convener of this wing. It is benefaction of Akhand Kirtani Jatha that a humble person like me was chosen for this great service. Some of the aims and objectives of struggle of the 'Sikh Religious Symbols' organization were to: remove doubts about Sikhi Kakkaars and win the confidence of local English population, attain equal status as citizens by clearing restrictions imposed by the UK Government, disseminate Sikhi in other countries of the world – in particular by supplying full information about Kakkaars and bringing around their governments to remove restrictions on the abiding Amritdhari Sikhs (both male and female), hold discussions and convince Government and non-Government officials in the form of delegates, etc.

The UK congregation at large extended full co-operation. The service rendered by Sardar Kartar Surinder Singh is especially noteworthy. His excellent experience in communication was vitally useful in those hard times. Shortly, this organization started producing excellent results. By holding meetings with large political parties of England and chief priests of churches a successful attempt was made to remove misgivings about Kakkaars.

The greatest favourable and encouraging response came from the Tory party. Mrs Margaret Thatcher was the party president then. A detailed charter of demands prepared by 'The Sikh Religious Symbols' organisation was presented to all political parties on 6th April, 1979.

It was His job, and He has done it; what can the mere mortal being do?

(Soohee, Fifth Mehl:, p. 783)²

Mrs Thatcher wrote a special letter to me on 11th April, 1979, in which she assured to act on lifting of any restrictions on ways of practice of worship in Sikh religion and Sikhi Kakkaars. The entire Sikh population expressed happiness on this major victory. The copies of this letter were sent to all Gurdwaras, Government and Non-Government offices. This historic letter laid the foundation of success for the Sikhs. Therefore, Mrs Thatcher and the Tory party deserve to be thanked.

The Akhand Kirtani Jatha is essentially a Panthic Jathebandi, but because the matter concerned all Sikhs it was necessary to take wider support of all other Panthic organizations. With this in view, an historic meeting of all prominent organisations of the Panth in UK was held at the Singh Sabha Gurdwara, Somerset Road, Birmingham on 30th June, 1979. The leaders of all organizations put forward their suggestions in this meeting in support of the movement. After considerable thought, the purview of earlier Sikh Religious Symbols, Akhand Kirtani Jatha, UK was expanded by giving it a new name, 'Sikh Religious Symbols Action Committee International UK' and to widen its sphere, representatives of other organizations were included. Thus the new organization blessed with new power and new ideas from intellectuals entered the field. I was again asked to continue as the Chief Convener by this Panthic gathering. I continue to serve in this capacity since then.

The newly made Sikh organization started action on many fronts with regard to *Dastar* and *Kakkaars*, because *Kirpan* and *Dastar* wearing Singhs and Singhnian were increasingly receiving threats to be thrown out of their jobs in factories, and building yards. The local police started charging Singhs/Singhnian for wearing *Kirpan* and Sikh students faced challenges in schools and colleges. Indeed, Mrs Thatcher's letter was of great help in solving various issues, but complete success was eluding, despite hundreds of cases being settled in accordance with Sikhi precepts.

Unfortunately, despite our requests, internationally recognized Sikh organizations such as SGPC and Chief Khalsa Diwan, did not provide any help in this struggle. The Indian Government remained a mere spectator, although according to the Indian Constituion, an Amritdhari Sikh has a basic right to wear *Kirpan*. The Chief Minister of Punjab government is generally a Sikh. He also maintained silence in fear of being branded communal by the Indian Government. Possibly, they regarded this issue as that of the UK Sikhs but this is no pretext in view of Gurmat principles. A Sikh prays daily in prayer, "wherever abides the Khalsa, extend your protection and favour". Nevertheless, the UK Sikh congregation continued their struggle with great zeal and full belief in Guru's stake.

An 8- member delegation met with the Home Minister, Mr Timorothy Rezan of British Government along with his deputies Mr Haezuldown, Peter Edwards and Mr Phitil on 6th November, 1979 to find solution to the problem of *Dastar* and *Sikh Kakkaars*. The delegation comprised Bhai Gurnam Singh, Bhai Ram Singh, Bhai Jagtar Singh, Bhai Shangara Singh Nihang, Bhai Banta Singh, Bhai Jaswant Singh, Bhai Kartar Surinder Singh— Secretary to the Chief Convener, and myself, Madan Singh the Chief Convener. The meeting lasted for about an hour. In addition to *Dastar*, discussion centered on wearing of *Kakkaars*, especially the *Kirpan* by Amritdhari Singhs and Singhnian during air travel. The Honorable Minister listened to our demands patiently and assured us to do whatever possible to end restrictions. In my view, this meeting was highly successful. I have full record of proceedings of this meeting.

After having obtained freedom of wearing *Kakkaars*, especially the keeping of *Kirpan*, in the UK the 'Sikh Religious Symbols Action Committee' took up the issue of forced handing over of *Kirpans* to security staff by Singhs and Singhnian during search at airports with the Indian government, and Aviation Department and Deptmt of Trade in the UK. There was not much problem at the UK airports, because the government had removed all restrictions on *Kirpan*. In case of any problem, showing of a copy of Mrs Thatcher's letter came handy to get exception to undertake air travel with the *Kirpan*. However, the attitude of the Indian government towards Sikhs had been step-motherly which used to create problems. The staffs at Delhi airport had crossed all limits of harassment in dealing with Sikhs. Once I was subjected to great difficulties by the security staff at Delhi airport. Some heart-rending cases were also brought to my notice. Nevertheless, the Singhs did not get disheartened and continued their struggle. In accordance with the planned programme, I headed a delegation to meet Giani Zail Singh, the then Home Minister on 7th January, 1981. Once he was a Gurdwara Granthi and was fully conversant with the *Kirpan* issue. However, being an obedient servant of Indira Gandhi, he was reluctant to undertake any responsibility. Thus he suggested us to present the demands to the Prime Minister, Indira Gandhi, and arranged an

appointment on the following day. Accordingly, the meeting was held on the fixed time. The meeting was held in a cordial environment. Keeping the charter of demands with her, Indira Gandhi assured of looking into the problem. The same day another meeting was held with the Director General Security, Civil Aviation, Government of India, New Delhi. There was no outcome. All of them were shedding crocodile tears and showed fake sympathy, but none was prepared to shoulder responsibility. In accordance with the stubbornness of the Indian Government, hardships of foreign Sikhs during air travel have continuously escalated and have reached the highest extreme now.

Perhaps, in line with the Indian Government, the UK Government also started backtracking. The Sikh Religious Symbols Action Committee received letter No. SCT981 (TT13) dated 14th October, 1979 from the British Airways, London. They had asked the committee to specify the size of *Kirpan*, along with a sketch, if possible, that is approved in Sikh religion.

A special meeting was held on 7th November, 1979 with Mr Peter Beswick Assistant to Security Controller and his companions in order to fix the size of the *Kirpan*. From our side S. Kartar Surinder Singh, Bhai Banta Singh, Bhai Shingara Singh and Bhai Madan Singh took part. The board showed agreement on allowing wearing of small *Kirpan* in *Gatra* across the chest, and assured to send a letter in this regard. They kept two *Kirpans* with 6 and 9 inches blades along with sketches supplied by us. Some so called pretender Sikh leaders felt jealous of the success of Sikh Religious Symbols Action Committee. One such leader even went to the board for back-biting. To satisfy his ego, he went on to inform that a *Gatra Kirpan* with 2 inches blade is approved in Sikh religion, while in publicity media, he got photographed wearing a *Kirpan* of blade size of 12 inches. What else the board could ask for. This information came handy to them and instead of 6 or 9 inches blade size the Board of Trade UK (Aviation) approved a blade size of 2 inches for the *Kirpan*. This information was supplied to me and S. Kartar Surinder Singh by Police Superintendent, Mr Lewsli, after procuring through his own sources.

In search of their living, Sikhs have come to reside in almost every country of the world. To maintain their uniqueness they often have to organise demonstrations and rallies. Requests for written materials for *Kakkaars*, particularly the Dastar, continue to be made. Compilations based on experiences have proved and are proving to be very useful. The olden Singhs are aware of the history of struggle but the new generation might not know about it. However, the new generation is the real nation. The help of media has been used to keep the nation in high spirits. Whereas the pretender Saints have contributed extra weight to nation's ship to sink, the Sikh leaders devoid of Gurmat living are equally harming and damaging the roots of Sikhi. May the Satguru save the Panthic!

(Des Pardes, 22.12.1995)

੧. (ੳ) ਰਹਿਤ ਪਿਆਰੀ ਮੁਝ ਕਉ ਸਿਖ ਪਿਆਰਾ ਨਾਹਿ ॥ (ਰਹਿਤਨਾਮਾ ਭਾਈ ਦੇਸਾ ਸਿੰਘ)
- (ਅ) ਰਹਿਣੀ ਰਹੇ ਸੋਈ ਸਿਖ ਮੇਰਾ ।(ਰਹਿਤਨਾਮਾ ਭਾਈ ਦੇਸਾ ਸਿੰਘ)
੨. ਜਿਸ ਕਾ ਕਾਰਜੁ ਤਿਨ ਹੀ ਕੀਆ ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ ॥ (ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੮੩)

The Sikh Religion and the Precept of Miri -Piri

The Sikh world is celebrating 400th birthday of Guru Hargobind Sahib, the originator of concept of Miri-Piri, with great fervor, interest and devotion. Thus, the year 1995 has great significance for the Sikhs. The Head-office of Sikh organization, London has organized a special discussion on the concept of Miri-Piri on 2nd July, 1995 during the Gurburb celebrations. Top scholars have been specially invited to present their papers on the concept of Miri-Piri. Appreciation is due to such efforts that are the need of our times. Many misconceptions have been created or are being created on the basic concept of Miri-Piri in Sikhi. While the anti-Panthic persons are out to create confusions and obscurities, our semi-literate preachers instead of bringing the truth before general public, “beat the drums for the sake of bread (Aasa Ki Vaar First Mehl; p. 465)”. As a result the nation is getting confused and entangled in the web of misconceptions for its depreciation.

Mir and *Pir* are Persian words. *Mir* means a prominent rich person or king, while *Pir* is a religious leader or guide. Thus *Miri* implies guidance for the entire field of living and *Piri* means spiritual guidance in the religious field. Instead of *Miri-Piri*, politics and religion are prevalent these days. At times, politics and religion are also used to represent *Miri-Piri*.

According to Western thought, statesmanship stands for politics, which has Greek origin from the word ‘Polis’. Plato, Socrates and Aristotle are thought to be the founders of politics. They have written books and presented their thoughts on politics to the world. Political Science is taught as subject in universities. Students carry out studies and research work and obtain degrees in the subject. According to Dr Kanwaljit Singh, “The political concept in Khalsa is based on the philosophy of Gurus. It is true that unlike Plato or Socrates the Gurus were neither just political thinkers nor did they write political books similar to those of Republic of Plato or Politics of Aristotle. We can easily perceive the political philosophy of Khalsa from the way of living presented by the Gurus in Gurbani and through their own practical lives, from language and similes portrayed in Bani and the way Gurus responded to the events of the times. It is not appropriate to say that the Gurus never used political terminology and thus they had no political thinking.

The majority of Sikh historians acknowledge that Guru Hargobind Sahib was the propounder of concept of *Miri-Piri* and for putting it to practice firmly. He was born on

19th June 1595 to Mata Ganga Ji at Guru ki Vadali. In accordance with instructions from Guru Arjan Dev Ji, Baba Budha Ji anointed the child Hargobind Ji, about eleven years-old, for Guruship. Along with decorating the Guru Ji with two swords of Miri-Piri, Baba Buddha also installed an aigrette on Guru's turban. This way Guru Arjan Dev Ji transformed himself into the new form of Hargobind Sahib. However, the methodology of propagating religion and creating a righteous being remained that of the first Guru:

Five pirs (From Guru Nanak to Guru Arjan Dev) were there who drank from the five cups(of truth, contentment, compassion, dharama, discerning wisdom), and now the sixth great pir is holding the Guruship.

Arjan (Dev) transformed himself into Harigobind and sat majestically.

(Bhai Gurdas Ji, Vaar 1, Pauri 48)¹

According to the Semitic precept, temporal and spiritual powers and Panj Pir are different centres of powers. Wherever five powers meaning five Pirs come together, all powers of the Divine Being get together with them. However, this is not the Gurmat principle. According to Gurmat the Timeless Being is the sole creator and destroyer of the Universe. All powers are under His control. The Mool Mantra, indeed, is the detailed explanation of this truth. However, Dr Gopal Singh, a famous historian and scholar, does not agree with the above. He writes, "Going on repeating the instance that Guru Hargobind Sahib wore swords of Miri-Piri and hence harmonized the temporal and spiritual powers would be against the history. Had this been his precept, the subsequent Gurus, Guru Har Rai and Gur Teg Bahadur and the 10th Master should also have worn two swords, but no historian has written so. Why this custom ended with one Guru?". It needs mentioning here that Dr Gopal Singh Ji had a Congress leaning and held many important positions in the Indian Government.

Whether the Guru put on or was made to put on two swords, can never be resolved by historians, as none of them was the actual witness of the event. However Miri-Piri is the fundamental principle of Sikhi which is substantiated by the Bani of Gurus presented in Guru Granth Sahib. Hardly, any follower of Guru Nanak can deny this principle. Here are some Gurbani quotes:

That king sits upon the throne, who is worthy of that throne.

Those who realize the True Lord, they alone are the true kings.

These mere earthly rulers are not called kings; in the love of duality, they suffer.

(Vaar Maroo Pauri, p. 1088)²

He alone sits on the throne, who is worthy of the throne.

Following the Guru's Teachings, he subdues the five demons, and becomes the Lord's foot soldier.

(Maaroo, First Mehl, p. 1039)³

Enjoy your kingdom of bliss; as Gurmukh, practice Truth.

Sitting upon the throne of Truth, the Lord administers justice; He unites us in Union with the Society of the Saints.

(Vaar Maroo Pauree, p. 1087)⁴

There are many similar quotes that confirm the concept of Miri-Piri. The 6th Nanak only put his seal of approval to the precept of combining Miri and Piri in order to punish the tyrants and ordered his followers to be armed. To strengthen this view and to punish the tyrant invaders Guru Hargobind Sahib had armed battles with them.

Questions about combining Miri-Piri are often raised. We ought to find their solutions. For example:

- (a) Can religion and politics go together?
 - (b) Can they be of mutual benefit while remaining within their own limits?
 - (c) Should politics be subjugated to religion or vice-versa?
 - (d) Can religion and politics fulfil their objectives while remaining independent of each other? etc.
- Master Tara Singh was an outstanding religious and political leader. In his article, 'Religion and politics: separate or together?' he wrote, "I accept that the use of two distinct terms religion and politics themselves indicate some differences between them. Reciting *Japji* Sahib is an act of faith and not politics. However, to create a place for reciting *Japji* Sahib and to establish its independence and to struggle to keep it free becomes politics. Thus to separate religion from politics is a political pretention." It seems to be correct from historical point of view. For example, Gurdwaras, Masjids, Mandirs and Church are built for religious worship, but to protect their existence is religion as well as politics. Abdali invaded India several times. He fully looted and destroyed Hindu temples. Sikh Gurdwaras could also not escape the wrath of Abdali. Baba Gurbakhsh Singh and his 30 associates got armed to protect Darbar Sahib, Amritsar and were martyred in the battle with the tyrant. On such occasions transforming Gurdwaras into forts is religion but also an act of politics. On the other hand, refraining from the use of force the Hindu Rajas got shackles of slavery and thus enslaved the whole of India.

Muslims also combine religion and politics, and they consider it auspicious to act on this principle in practice because their great prophet Hazrat Mohammed Sahib established his rule during his lifetime and laid the foundation of Muslim Raj. Principally, Muslims and Sikhs appear to have similar view point, but they differ fundamentally. Here are some examples. According to Muslims only believers in Mohammed Sahib shall go to heaven, all others are non-believer *Kafirs* who deserve hell. Looting the non-believers, killing them and abducting their women-folk are acts of piety, and to convert them to Islam by force is gratuitous deed. Perhaps that is why the Muslim officials inflicted horrific cruelties on Hindus. They were forcefully circumcised (Sunnat) and converted to Islam.

Gurmat philosophy is just the opposite. Guru Gobind Singh Ji's advice in this regard is:

*Some are Hindus and others are Muslims. someone is Iliifazi (ashiah = renouncer-follower of Ali) and another an Imam-Shafi (Sunni = adherent of the Prophet) but ye recognize all human race as one...
The Temple and the Mosque are the same; there is no difference between them. Neither is there any dissimilarity between the Hindu worship and the Muslim namaz=prayer. The whole human race is the self-same but due to illusion, they appear different.*

(Dasam Granth, Akal Ustat, thav prasaadh | kabth | Patshahi 10)⁵

And

*First, Allah created the Light; then, by His Creative Power, He made all mortal beings.
From the One Light, the entire universe welled up. So who is good, and who is bad? | 1 |
O people, O Siblings of Destiny, do not wander deluded by doubt.
The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places. | 1 | Pause |*

(Prabhaatee: Kabeer Ji, p. 1349)⁶

A Sikh, in his daily prayer, seeks thus from the Satguru:

*Nanak asks for Naam that bestows high spirit and all may prosper and be in peace under Your Will.*⁷

When, during Guru Nanak's voyage to Mecca, Muslim clergy gathered around him and queried as to who is better of the two—Hindu or Muslim? Then Baba replied:

Baba replied to the pilgrim hajis, that, without good deeds both will have to weep and wail.

(Bhai Gurdas Ji, Vaar 1, Pauri 33)⁸

Dr Gopal Singh Ji in this context writes:

If there is a state religion, then persons of other religions would be highly discriminated against. During the Mughal rule, the Hindu majority was treated very badly.

Gurmat precept

What should be the form of government? Monarchy (one person rule) or Aristocracy (multiperson rule) or Democracy (people's rule)? The Khalsa philosophy has no strong favour for any of these, but demands and would demand that the rule should be just and religious that can be described as benevolent rule, *Halemy Raj*. The rule of Maharaja Ranjit Singh was benevolent rule. His rule is said to be one person's rule, monarchy as well as Sikh Raj. In the words of Dr Gopal Singh, "The uniqueness of personality of Maharaja Ranjit Singh made him so much secular that he became comparable with the rare Indian Emperors such as Ashoka and Akbar". In fact, Maharaja Ranjit Singh strictly observed the principle of Miri-Piri in his life. He ruled under the guidance of this precept. During his rule Hindus, Muslims and Sikhs could rise to high positions because of their virtues and bravery. People of all religions were happy and enjoyed religious freedom for praying and worship according to their beliefs. It is a matter of pride that none was sent to gallows during the rule of Maharaja Ranjit Singh.

Indian Democracy is considered as the largest and best in the world in which the governing machinery is chosen by election. The Indian constitution is said to be based on religious equality, but, what treatment is given to minorities, only God alone knows. All minorities are seriously concerned about the safety of their faith, language, culture and historical traditions. Some examples are cited for the benefit of readers:

1. The Sikh Nation is the smallest minority in India. In 1947, after freedom of the country, a government circular declared Sikhs a criminal tribe, despite their highest number of sacrifices in the freedom movement.
2. In accordance with the Indian law, Sikhs have been managing Gurdwaras through election since 1925. Whether it is election for Shiromani Gurdwara Parbandhak Committee, Amritsar or Delhi, the entire government machinery gets activated to ensure the victory of government touts—that is the government directly or indirectly interferes in Sikh religious affairs.
3. In June 1984, the most revered historic Gurdwara of Sikhs was reduced to rubble by the Indian army, and Guru Granth Sahib was insulted by shooting at it. Thousands of Sikh men, women and children were slaughtered within and outside Gurdwara boundaries. Similarly, in November 1984, there was a general massacre of Sikhs by the Hindu partisan goons in a planned manner throughout India. What to talk of sympathy or compensation, the then Prime Minister Rajiv Gandhi remarked, 'When a big tree falls, the earth shivers.' Not even a single murderer was punished; instead the murderers were encouraged by promotions and providing ministerial

positions. On the other hand, when about 3,000 Hindus died in Bhopal due to leak of poisonous gas, the Indian parliament (Lok Sabha) passed a condolence resolution, and huge compensations were paid to the bereaved families.

4. Muslims are also falling victims to the wrath of Hindu majority. Their historic Masjids at Ayudhia and other places have been destroyed. Only cocodile's tears were shed in sympathy. No one was punished.
5. Opening ceremonies and inauguration of government functions are held according to Hindu rites. Never a celebration is conducted in accordance with the rites of any other religion. The national song Vande Matram is a religious song in praise of Durga Mata, and has been taken from a novel, *Anand Matth* written by Bankim Chander Chatterjee.
6. The untouchables, Harijans, are about 15% of the total Indian population. However, their condition is like living in hell. Raping the daughters or daughter in laws of these people by the high caste Thakurs of Bihar and Orissa is their normal pastime. In addition, it is only a game to torch and destroy a village of low castes by them because judges are also from amongst them.
7. Slogan of 'Hindi, Hindu, Hindustan' are raised from every corner of the country. Bal Thakrey is openly challenging minorities, but the Indian Government remains unconcerned.

In short, Miri-Piri precept is the Gurmat way for benevolence of one and all. Bhagat Ravidas Ji elucidates such a rule in Shri Guru Granth Sahib as:

Baygumpura, 'the city without sorrow', is the name of the town.

There is no suffering or anxiety there.

There are no troubles or taxes on commodities there.

There is no fear, blemish or downfall there. | 1 |

Now, I have found this most excellent city.

There is lasting peace and safety there, O Siblings of Destiny. | 1 | Pause |

God's Kingdom is steady, stable and eternal.

There is no second or third status; all are equal there.

That city is populous and eternally famous.

Those who live there are wealthy and contented. | 2 |

(Raag Gauree, Padas of Ravi Daas Jee, Gauree Gwaarayree:, p. 345)⁹

This means that the rule should be such that no one is subject to tortures, no one has to worry about food, no heavy taxes imposed on public, no distinction of poor and rich, and the general public has no fear.

Alas! The world could grasp the precept of Miri-Piri which preaches:

No one is my enemy, and no one is a stranger. I get along with everyone. | 1 |

(Kaanraa, Fifth Mehl:, p. 1299)¹⁰

(Sant Sipahi, June 1995)

੧. ਪੰਜ ਪਿਆਲੇ ਪੰਜ ਪੀਰ ਛਟਮ ਪੀਰ ਬੈਠਾ ਗੁਰ ਭਾਰੀ ॥ ਅਰਜਨ ਕਾਇਆਂ ਪਲਟ ਕੇ ਮੂਰਤ ਹਰਿਗੋਬਿੰਦ ਸਵਾਰੀ ॥ (ਭਾਈ

ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧, ਪਉੜੀ ੪੮)

੨. ਤਖਤਿ ਰਾਜਾ ਸੇ ਬਹੈ ਜਿ ਤਖਤੈ ਲਾਇਕ ਹੋਈ ॥ ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚੁ ਰਾਜੇ ਸੇਈ ॥ ਏਹਿ ਭੂਪਤਿ ਰਾਜੇ ਨ ਆਖੀਅਹਿ
ਦੂਜੇ ਭਾਇ ਦੁਖੁ ਹੋਈ ॥ (ਵਾਰ ਮਾਰੂ, ਪਉੜੀ, ਅੰਗ ੧੦੮੮)

੩. ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਲਾਇਕ ॥ ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ ॥ (ਮਾਰੂ ਮਹਲਾ ੧, ਅੰਗ ੧੦੩੯)

੪. ਨਿਹਕੰਟਕ ਰਾਜ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਸਦੁ ਕਮਾਈ ॥ ਸਚੈ ਤਖਤਿ ਬੈਠਾ ਨਿਆਉ ਕਰਿ ਸਤਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਈ ॥ (ਵਾਰ ਮਾਰੂ ਪਉੜੀ, ਅੰਗ ੧੦੮੭)
੫. ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ ॥ ਦੇਹਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਔ ਨਿਵਾਜ ਓਈ ਮਾਨਸ ਸਬੈ ਏਕ ਪੈ ਅਨੇਕ ਕੋ ਭਰਮਾਉ ਹੈ ॥ (ਤ੍ਵ ਪ੍ਰਸਾਦਿ, ਕਬਿੱਤ, ਅਕਾਲ ਉਸਤਤ, ਪਾ: ੧੦)
੬. ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥ ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥੧॥ ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥ ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਵਭ ਠਾਂਈ ॥੧॥ ਰਹਾਉ ॥ (ਪ੍ਰਭਾਤੀ, ਕਬੀਰ ਜੀ, ਅੰਗ ੧੩੪੯)
੭. ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ । (ਸਿੱਖ ਅਰਦਾਸ)
੮. ਬਾਬਾ ਆਖੇ ਹਾਜੀਆ ਸੁਭਿ ਅਮਲਾ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧ ਪਉੜੀ ੩੩)
੯. ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥ ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥ ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥ ਊਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥ ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥ ਦੋਮ ਨ ਸੋਮ ਏਕ ਸੋ ਆਹੀ ॥ ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥ ਊਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥੨॥ (ਰਾਗੁ ਗਉੜੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਗਉੜੀ ਗੁਆਰੇਰੀ, ਅੰਗ ੩੪੫)
੧੦. ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥ (ਕਾਨੜਾ ਮਹਲਾ ੫, ਅੰਗ ੧੨੯੯)

The Betrayal of Sikh Nation

In the Sikh religion, having reliance, belief and firm faith in the Guru is reiterated many times in Gurbani and *Vaars* of Bhai Gurdas Ji. Similarly, in other religions, having a strong trust in their respective deities, Pirs, prophets and Gurus is taught with fervor. However, to fulfil this vow, a Gursikh, in his daily prayer, asks for the boon of Sikhi, trust and meditation on the Naam from his Guru. Perhaps, that is why the Sikh Nation has acquired the habit of placing confidence on the insiders and outsiders. The enemy, on several occasions, through pleges by their leaders, made the Sikh Nation believe that they would be dealt with in a friendly way, but soon in accordance with their policy of betrayal and deceit they harmfully stung. It is interesting to note that while the enemy is firm on the policy of betrayal and harming, the Sikh Nation firmly sticks to its policy of trust.

Such examples are also available from the times of Guru Nanak–Guru Gobind Singh Sahib. The betrayal by Hindu and Muslim rulers at the time of leaving Anandpur by Guru Gobind Singh Ji, perhaps, can never be forgotten. The Muslims had vowed on the Quran and the Hindus on goddess Mata and cow that they would not attack the Sikhs. Yet, these tyrants, forgetting all promises and with the intention to wipe off Sikhi from this earth, attacked the starving Sikhs with unprecedented force in shameless betrayal. The history of Sirsa river is witness. Many Singhs, Singhian and children attained martyrdom in the flow of Sirsa. Many valuable manuscripts of the Guru were washed away in the currents of the river. Satguru's wives, children and mother Mata Gujri Ji got separated. There was tremendous loss of life and material. Mata Gujri Ji and the two younger sons of the Guru were handed over to the Nawab of Sirhind by Guru's Brahmin cook in breach of faith. Fategarh Sahib, where a beautiful Gurdwara stands now, is the place of Mata Gujri's martyrdom. The two innocent infants were bricked alive. In the battle of Bhangani the joint forces of Hindu Rajas and Mughals had attacked the Sikhs. These are all examples of betrayal.

History of the 20th century

Contemplating on 'Congress versus Sikhs' unfolds many aspects. It would not be an overstatement to say that the Punjab politics revolves around the Sikh politics. The Congress, Hindu Sabha political parties and, the same way, Muslim League remained active to win over the confidence of Sikhs in one or the other form. However, having won the confidence, the Hindus betrayed, while the Sikh leaders kept trusting and hence repenting.

The All India Congress Committee held its gathering with great pomp and show in 1929 by the side of river Ravi at Lahore. They also took out a procession. This was an historic meeting. A resolution for full freedom of the country was passed in this meeting. Simultaneously, a Panthic gathering was held under the presidentship of Baba Kharag Singh. The Times newspaper, London commented and wrote on this event:

The grandeur of this procession made the Congress show look like a mockery and the Congress-men hanged their head in shame.

The very next day, with the objective of cheating the Sikh Nation, Mahatma Gandhi, Pandit Moti Lal Nehru and Pandit Jawaharlal Nehru went to the house of Baba Kharag Singh and assured him that no constitution without the approval of Sikhs will ever be passed. A resolution with similar contents was also passed by the Congress committee in their gathering. The Sikhs were won over by the sweet but clever moves and resolved to keep togetherness. This was the first day of misfortune of the twentieth century for the Sikhs.

19th March, 1931

Mahatma Gandhi's statement published in 'Young India' newspaper is also a written proof. It is worth recalling that at Gurdwara Sis Ganj, Delhi, Mahatma Gandhi delivered a lecture on 16th March, 1931 that was published in 'Young India' on 19th March, 1931:

Sardar Madhusudan Singh Ji has asked me to assure the Sikhs that the Congress shall abide by the promises given to the Sikhs and shall never take such a step that may bring loss of Sikh sympathy for the congress. O' Brethren! Congress has already passed a resolution at Lahore that no constitution shall be passed that would not be acceptable to the Sikhs. I fail to understand what more can I say to assure the Sikhs. I ask the Sikhs to have faith in my words and trust in the Congress Resolution, that what to talk of Sikh community the Congress shall not betray even a single person. Should the Congress indulge in betrayal; it shall meet its death on its own.

O'Sikh brothers and sisters! I pray that you must set aside all fears and doubts. What more can I say? God bears witness that the word I give in promise shall never be revoked by me and the Congress.

When queried that following freedom of the country, all power shall rest in the Hindu hands and Sikhs would become powerless, Mahatma Gandhi replied:

At that time Sikhs shall be entitled to take up the sword and declare their revolt. Surely Waheguru and the conscience of mankind shall provide them succour.

The readers may evaluate the vows of the great leader of Hindus, Mahatma Gandhi and the words of assurances in the light of present circumstances. Did congress ever keep its word? Never!

According to Jamna Das Akhtar's writing, "The proposal of Khalistan was given by Vir Savarkar, President Hindu Maha Sabha during the meeting of Sikh League in

Karachi, where he gave the message that Sikhs should demand 'Sikhistan'. Not only that the *Partap* and *Milap* newspapers did not oppose this suggestion, rather *Parbhat* editor Lala Nanak Chand Naaz supported it and presided over the meeting." In fact, this was not love for Sikhs but a clever move of Mahashas to weaken the demand for Pakistan. If it was in love for Sikhs, then why not implement it now? This was also a link in the chain of betrayals.

Such like deceitful and clever moves were employed several times by the Congress and Hindu Maha Sabha till independence of the country. The Sikh leaders kept being mislead and providing faulty leadership to the nation.

6th July, 1946

The Congress held another large gathering in Calcutta. Addressing a press conference, the Congress President, Pandit Jawahar Lal Nehru said, "The brave Sikhs of Punjab deserve a special treatment. I find no harm, if some land is separated out in the northern region of India, where the Sikhs could feel the warmth of freedom for the flow of their blood."

Pandit Ji's words-'Such region may be separated out', without any ambiguity implies, where Sikhs have prominence or Sikh Homeland, where they could feel warmth of freedom. However, his daughter Indira Gandhi, perhaps, interpreted it differently that the Sikhs should be shot with bullets, unarmed Sikhs be got attacked by fake Nirankaries and their warm blood should flow freely, or innocent children and women be tortured in jails without being charged or families, property and cattle of absconding youth be destroyed. What a misinterpretation by Indira Gandhi?

9th December, 1946

The first meeting of Vidhan Prishid (legislative assembly) was held under the presidency of Babu Rajindera Prasad. Pandit Nehru presented the resolution:

Political rights of minorities be fully guarded through adequate measures. Such is our proclamation and pledge and we give this word before the entire world and crores of Indian citizens. Thus it is a pious pledge and it is our revered duty to fulfill it.

The treatment meted out to minorities after freedom, is before us all. The villages of poor untouchables were burnt to ashes. Rape and insult of their women is an ordinary incidence. The world is agape to see the treatment meted out to Muslims and Sikhs. Were such the promises held out by Mahatma Gandhi and Pandit Nehru?

Jinnah also tried to mislead the Sikh leaders through rosy promises. Sikhs were face to face with equally horrifying choices. The leaders of both nations wanted to swallow the Sikhs. Jinnah could not succeed, however, but Lala Ji's sting has proved to be highly poisonous.

July 1947

About a month prior to the Punjab division the Hindu and Sikh members of the Punjab Assembly held a meeting in Delhi. The Indian partition was accepted unanimously and a resolution was passed concerning the Sikhs:

After the Indian partition, in the portion of Punjab left in India, it is of utmost importance that efforts should be made to safeguard the special rights of Sikhs.

Such like many resolutions, pledges and lectures were delivered to mislead Sikhs, by Hindu and Muslim leaders. Finally the country became independent.

15th August, 1947

The Indian partition in the form of two independent countries, Pakistan and India, was declared by the foreign government. The most horrific and brutal effect of this independence was on the Sikhs. Families after families got uprooted and countless were slaughtered. Countless women martyred themselves by drowning in wells to protect their honour. Thus empty handed, supportless and injured crowds of Sikhs headed for their free India. Only those, who witnessed it, know the extent of atrocities and sufferings.

In reward of sacrifices of these refugees the Indian government sent a circular to all Deputy Commissioners. The letter is still a part of the Indian government archives:

LETTER NON EXECUTIVE

D 11/77 of

10th Oct., 1947

The Sikhs as a whole are born trouble makers and criminal people. They are a highly dangerous challenge to the peace loving Hindus. Deputy Commissioners should adopt special means to check them... The Sikhs have natural tendencies by birth that lead them to illegal paths with inclination to entice women and looting.

The cat was out of the bag. The entire partisan government was out to finish all Sikhs, including those who supported the government, by labelling them born professional criminals. What could be a bigger betrayal?

The year 1950

New constitution was made for free India. It was claimed to be secular constitution. Election to the parliament was to be decided by common votes. This was yet another cheating by the Congress. Firstly, no Sikh organization was taken into confidence. This way, not more than two or three representatives of Sikhs could be elected. Only thirteen members are elected from the Punjab. Given that all the thirteen elected are Sikhs, yet what voice they would have among the hundreds of other parliament members. The majority will rule. At present, Sikhs are the target of this partisan class.

The year 1954

Master Tara Singh reminded Pandit Nehru that promises given to the Sikhs remain unfulfilled. Pandit Ji, replied stubbornly, "Now the time has changed." In fact, the time had automatically changed when the Sikh leaders trusting these Hindus handed over the leadership of the Sikh Nation to their mercy. It is too late to repent. The critical time could not be taken care of.

There was Punjabi Suba agitation. Thousands of Sikhs were imprisoned. It became a very strong and popular agitation. The Hindus denied Punjabi as their mother tongue. Jan Sangh, Congress, including Sikh stooges opposed it, yet the Indian government had to submit in the end.

21st March, 1966

Shah Commission was set up. The census of 1961 was taken as the base for provincial divisions. The Shah Commission followed the partisan policy of government. A small province was created to break the backbone of Sikhs. Many Punjabi speaking areas were awarded to Haryana and Himachal Pradesh. In accordance with selfish division, Chandigarh was retained as the Central Government territory. Thus a lame and illogical state came into being.

Sikhs have been discriminated against and dealt with high handedness from the beginning. At present, the entire Sikh Nation is being targeted for inflicting cruelty so that Sikhs should not enjoy any benefit. There is no major industry in the Punjab. There has been a partisan allocation of river waters and large sources of electricity generation are under the control of Central Government. To insult Sikhs, apostate Sikhs are being promoted and the practicing Amritdhari Sikhs are being discouraged. The so called Nirankaris, Radha Swamis, fake Sants are being patronized through monetary and political help to adulterate the prevalent and original Sikh Maryada. The police are, perhaps, given free hand to harass Amritdhari Singhs and Singhania.

Tyranny is at its peak. The Sikh leaders ought to sit together to review the situation and form a common front. The nation should be saved from treacherous people.

(Des Pardes, 12.2.1982)

Heirs of the Punjab

'Born in the Punjab always in campaign mode.' appropriately fits well with the life of Punjabis. The Sikhs of Punjab faced countless hurricanes bravely. These braves ready to lay down their lives chased away the repeated invaders of India such as Duranis, Afghans and Iranians. These were the braves who gave a tough fight to the looters of jewels from temples of Benaras and Brindaban. These Punjabis also rescued Hindu girls who were sold cheaply in the Ghazni markets. Sikhs, under the command of Banda Bahadur shook the roots of Mughal Raj.

The famous historian, Gokal Chand Narang writes about the inheritors of Punjab in his book, '*Transformation of Sikhism*' (translation by Gurcharan Singh). He writes that after the defeat of Banda Bahadur and destruction of his army, some period for the Sikhs was very horrific and fatal. Hundreds of Sikhs were victims of the fundamentalism and persistent stubbornness of Mughal rulers everyday. In 1716 Farukhseer issued an order:

1. No Hindu in the Punjab should grow long hair or keep beard. Any Indian defiant of not cutting hair or beard should be put to death immediately.
2. With the aim of finishing Sikhs those who helped in catching them were suitably awarded.
3. Who assists or gives shelter to a Sikh, in any form, would be a criminal.

A patrolling party of thousands was sent out to kill Sikhs at sight. Thus thousands of pretenders who had become Singhs just for looting purpose shaved their hair and beard and got intermingled with Hindus. The true Sikhs took refuge in forests, hills and sandy areas of Rajputana and Bikaner. Their heads were priced. Whenever any Sikh from them was caught or betrayed to be caught, no mercy was shown. It was generally held from this brutality that the Sikh Nation would be finished, but what happened was the reverse. When a mother was asked that how many sons she had, the reply was, 'I have four sons, but one has become a Sikh'. To convert to Sikhi was inviting sure death. The period from 1716 to 1724 was most difficult when the Sikhs were traversing on a fine edge of sword. They lived on tree leaves, slept on horse-backs, and passed days in hiding. But bravo! Guru Gobind Singh Ji and His Sikhs, who despite living hungry and thirsty under utmost hardships, remained firm in their carnage against the enemy.

The year 1724 had just ended, when the Sikhs reappeared in the Punjab for fighting Gorilla battles. According to Ali-ud Ibrat Nama and writing of Giani Gian Singh's, *Panth Prakash*:

The first task performed by the re-grouped Khalsa, was to punish traitors who betrayed their own brethrens under the government pretence and those tyrants who in their meanness and cowardly ways inflicted tyranny and cruelty on the hapless women and children.

In the light of history, readers can imagine the fate of heirs of Punjab during the present times. How far this battle of righteousness (Dharam Yudh Morcha) can sustain is difficult to guess. It is not wise to keep on testing the limit of tolerance of Sikh Nation.

Dhanna Singh Gulshan writes on page 983 of his book *The Present Punjab and Sikh Policy* (Aj da Punjab tey Sikh Rajneeti): "During the Sikh rule, the population of Sikhs was about 48 lakhs. During the second census it reduced to 15 lakhs and to 12 lakhs by the third census. Some English and other writers started commenting that Sikhs shall be finished soon... However, the politicians ignored the fact that to firm up the foundation of Sikh religion the Sikh Gurus offered their own martyrdom. Countless Singhs, Singhian and children contributed by offering the cement of their blood and flesh for the mansion of Sikhi.

The Tenth Guru, Guru Gobind Singh Ji after administering the Amrit, granted the power of, "I shall make a single Singh fight against one and a quarter lakh of enemy."¹ The Sikh population was at its peak during the Sikh rule. The growth and fall of population depends upon the political power. During the present times because of discrimination against Sikhs, many selfish and tardy Sikhs have turned away from the disciplined and difficult path of Sikhi. The sycophant Sikhs aligned to the Congress, propelled by greed for power, speak the language of communal fundamentalist Hindus. Presently, the total world population of Sikhs is about 1.5 crores (15 million). May the Guru protect! The Khalsa is facing a very critical situation once again.

At present the financial, social, religious and political situation of India is grave. Corruption and favour for relatives is prevelant from top to bottom. The current government ignores the principle of religious indiscrimination and equality during decision making. The majority group is out to finish minorities as if they were insects. Such is irrefutable example of the personal evidence of S. Tarsem Singh Purewal, Editor *Des Pardes* that he wrote in the newspaper of 25th November, 1983 following his deportation from the country.

He was not even allowed to stay in the Punjab to attend to his ailing old mother. The police officials themselves have admitted their own cruelties, thereby exposing the corrupt government. Indira Gandhi, herself, is undermining the minority Sikhs, Muslims and Christians by inciting the partisan Hindu elements, just to ensure her victory in the election. This is the major reason of settling Hindus *Bhayias* of UP in the Punjab state.

It would not be an overstatement to brand the Punjab politics as the Sikh politics. All political storms in the Punjab centre on Sikhs. If the language issue came up it was associated with the Sikhs. If the demand for Punjabi Province cropped up it became a Sikh issue. Even a religious demand like enactment of an All India Gurdwara Act was contested by the Central and State governments. The management of Sikh Gurdwaras is an internal matter of the Sikhs. However, the Punjab Congress party, State and Central

Governments took part in the election by creating instant parties, in order to gain control over Guru's cash box. In December 1954, during the Gurdwara elections, the Congress Government contested the election under the name of 'Khalsa Dal'.

Udham Singh Nagoke and Isher Singh Majhail, became leaders of Khalsa Dal by becoming stooges of Congress party. However, they got swept away in the flood of Panthic spirit. On 6th May, 1971, Bibi Nirlep Kaur, former MP gained control over Sis Ganj Gurdwara, Delhi with the help of her musclemen. To perpetuate the control of their pets, the Central Government established a 5-member board for Gurdwara management by issuing a presidential ordinance on the 20th May, 1971. All these five Sikhs were Congressmen. Singhs fought against this coercion and the government had to kneel down in the end.

The present 'Dal Khalsa' was formed to create ripples among Sikhs by the Congress Party in pursuance of their Hindu agenda. Giani Zail Singh and his associates, through monetary and political aid, tried their best to push Dal Khalsa into the Akali Dal. Similarly, they tried to use (Sant) Jarnail Singh Bhindranwala against the Akali Dal by extending their political support. It was for the good luck of Sikhs, but bad luck for the crafty Hindus, that the youth of Dal Khalsa awakened to the reality on time. The Hindus got dismayed again. Sant Jarnail Singh Bhindranwala realized the situation. With Guru's Blessings, Khalsa Dal got reunited again.

The Congress party has been exerting fully to perpetuate Hindu Sikh tension. As consequence of tension between Hindus and Sikhs the Hindus vote for Congress. There are reasonable chances of Sikh votes being divided. Jan Sangh Party always survives on Hindu votes. This time the Congress is alluring the Hindu votes. This leaves no one in doubt that the Congress party has a bunch of old sectarian and manipulator fundamentalists. Their secularism is only a pretence. Under this cover the policy of 'Hindi, Hindu, Hindustan' is being pursued so as to suppress minorities. The Muslim population of Kashmir has become free of the Congress grip. As a result the Congress suffered a miserable defeat in the elections. Similarly, the Congress influence is fading in other states. It is trying to regain power with the support of Hindu majority by generating communal riots. That is why Indira Gandhi does not pay any heed to the genuine demands of Punjab.

It is a matter of concern that a large section of Punjabi speaking heirs of the Punjab is denying their mother-tongue. Efforts to thrust languages of other provinces on Punjabis started since 1947. Punjab's life line is being cut off by diverting its water and electricity to other provinces. Besides, by supporting the allocation of Punjabi speaking regions and Chandigarh to Haryana a Hindu Punjabi is betraying his own motherland. The Anandpur Sahib resolution is a directive of saving the Punjab and Punjabi culture. We must all do everything possible to get it implemented. The Sikh Nation is proud of its stand to struggle for Punjab's well-being. This is for the benefit of all Punjabis. We appeal to the Hindu brethren to join in this righteous battle.

(Des Pardes, 9.12.1983)

ੴ ਸਵਾ ਲਖ ਸੇ ਏਕ ਲੜਾਉਂ ।

Butchers of the Nation

The murderers of nations also have a long history. Doubtlessly, they have faced disgraces all along, but being opportunists and selfish, they have been occupying high offices. There is an abundance of government henchmen even today. These unscrupulous subordinates are available free of cost to the government for their selfish motives. They appear to be pious beings, but their actions are those of non-believers. Their outward appearance is of kind, contented and sincere person but in fact, they are pretenders when tested on the criterion of truth. Betrayal of nation is not a sin for them. All they look for is wealth, high positions and short lived false fame. Such persons are found almost in every country and nation at all times and in all seasons. Just as a piece of meat attracts a dog to run after it, these two-legged beasts, in pursuit of their greed, can ruin their country, nation and religion.

The Sikh Nation is relatively the youngest, but it is ahead of others in every sphere of life. This all is due to the relentless labour rendered by Guru Nanak - Guru Gobind Singh Ji. A Gursikh remains in ever high spirits even in difficulties. Guru Gobind Singh Ji made Sikhs as Saint-Soldiers by administering Amrit. He created a balance of spiritual and temporal power by saying, 'The Khalsa is the Army of Timeless Being, and it is a revelation of the Divine Will.'¹ A glance through Sikh history would reveal that a Sikh can discard worldly comforts and considers it to be good fortune to achieve martyrdom for the religion. The small Sikh Nation, far exceeding its resources, readily accepted hangings and life imprisonments for the freedom of their religious places and the country from the British rulers. They welcomed the punishments of deportations for life without regrets. While the Guru blessed the Khalsa to be peaceful, He also ordered them to punish the tyrants:

*For this purpose, I have taken birth.
Let all the saints know it in their inner selves.
(That my aim is) to spread the Dharma (Truth) and to save the holy men.
And to weed out the wicked en masse.*(43)

(Bachittar Natak)²

Making the above as their ideal, the Khalsa scored victories on countless fronts.

Despite glorious history of the Sikh Nation, it is not possible to forget treacheries, and cleverly but deceitful moves of butchers of the nation. While the examples of martyr

Singhs provide stimulus to the nation for laying down life for ensuring the piousness of religious places, but the condemnation of traitors acts as a fore-warner for the future generation. The list of betrayers is long; however, I beg pardon to expose some of their meannesses.

Maharaja Ranjit Singh ruled over the Punjab, Frontier Province and Kashmir for about 40 years. The administration was simple. The justice was based on equality of religions. There was complete freedom of worship in accordance with one's belief and deity. Whereas Maharaja Ranjit Singh rebuilt Gurdwaras (it should be remembered that the Muslim rulers dismantled many temples and Gurdwars to erect Mosques instead), he also gave monetary and political help for Mandirs and Masjids.

Maharaja Ranjit Singh's personality was highly impressive. No one could ever disobey him. However, soon after his death, the treacherous clique started displaying their true nature openly. By inciting rift among the successors of Maharaja leading to murders and confusion they started a race for ensuring their own power.

Lal Singh, Gulab Singh, Teja Singh and Dhian Singh proved to be the frontline betrayers. They killed Maharaja's grandson Naunihal Singh and betrayed the nation. These traitors brought the downfall of the Sikh rule in connivance with the British. 26th February, 1846 would be considered an unfortunate day for the Sikh Nation. On this day Lord Harding held a special court at the Lahore Royal Fort and distributed prizes to these ungrateful dogs. By making the nine years old child Kanwar Dalip Singh as nominal Maharaja, they appointed cat for the security of milk by making Lal Singh Misr the Prime Minister and Teja Singh the Army Chief. Gulab Singh was declared independent ruler over some regions. To hold on their ill-gotten positions, they got Maharaja Ranjit Singh's family killed in utter cruelty that the Sikh Nation would never forget. In accordance with Guru's command, "Falsehood will come to an end, O Nanak, and Truth will prevail in the end. |2| (Raamkali First Mehl.; p. 953)"³ their ill-gotten earning did not last very long and the entire Punjab came under the British rule.

The British ruled over India for about 150 years. Many different Freedom Movements were started, e.g., Congress under the command of Mahatma Gandhi, Azad Hind Fauj of Subash Chander Bose, and Babbar Movement, alongside there was also Gurdwara Reformation Movement. Finally, the British government decided to free India. Muslim League was led by Jinnah. Among Sikhs, there were leaders like Master Tara Singh the president of Akali Dal, S. Baldev Singh, Giani Kartar Singh and Maharaja of Patiala.

Mahatma Gandhi, Pandit Nehru, Patel and other Hindu leaders were bargaining in the name of Congress. Many round-table conferences were held. Mr Jinnah wanted to enter into agreement with the Sikhs, to counter the clever moves of Hindus. Giani Kartar Singh (the brain of Sikhs) along with Master Tara Singh prepared an agenda of the Sikh demands and planned to send it to Mr Jinnah. However, it could not be delivered at the right place. The reason for this was published in a Lahore Daily *Nawai Rozana* on 6th December, 1968 under the column 'M.S. ki Diary' which exposed another traitor of Sikh Nation, Gopal Singh Dardi:

When this memorandum was ready after typing, it was decided that instead of posting, Dr Gopal Singh Dardi be called and the memorandum be given to him with the instruction to proceed to Delhi and hand it over to Mr Jinnah. Mr Dardi delivered these papers to Pandit Jawaharlal Nehru instead of Mr Jinnah."

It is to be borne in mind that Gopal Singh Dardi was a confidant advisor and special friend of Giani Kartar Singh. He also held a good position among the Sikh leaders. "This misdoing of this traitor, added one more count in the history of traitors. Had these papers reached Qaide-Azam Jinnah, it is quite possible that some agreement could have resulted among Sikhs and Muslims... the Indian political map could have been different..."

As a reward for betrayal of Sikh Nation, Pandit Nehru bestowed upon him the membership of Punjab Legislative Assembly, even though he was not elected. Thereafter, he was favoured by ambassadorial rank in foreign countries and also by dispensing many other favours.

"Today a common Sikh can address Gopal Singh Dardi as, 'lowly being who sold the Panth for nothing'..." About 99% of the Congress Sikh leaders shifted from the Akali Dal. This does not mean that the policy of Akali Dal is wrong. In fact, this cross party defections is for power. The Congress has been the largest political party in India.

After Indian freedom, the Central and State governments have been mostly under the control of Congress party. Thus, the hunger for ministerships could only be satisfied by joining the Congress party. Hence, the leaders became saleable commodity. Giani Kartar Singh, Baldev Singh, Hukam Singh, Amar Singh Dosanjh, Gian Singh Rarewala, Gurmukh Singh Musafir, Partap Singh Kairon, Swaran Singh, Giani Zail Singh and others started their political career with the Panthic thought, but in greed and selfishness they turned away from the Panth.

Giani Kartar Singh was one of the proposers of Regional Formula. During the Chief Ministership of Partap Singh Kairon he was the Revenue Minister. On 19th November, 1958 during the election of Shiromani Committee, Partap Singh Kairon, Giani Kartar Singh and Gian Singh Rarewala using the money of Hindu Lalas ensured the defeat of Master Tara Singh and got Prem Singh Lalpura elected as president. Giani Kartar Singh addressing newsmen said, "It is not the defeat of Master Tara Singh but that of Punjabi Suba demand."

Subsequently, this group created another new Akali Dal, with Jaswant Singh Danewalia as president. Ordinary Sikhs called this Akkali Dal as 'Japani Akali Dal' which died its own death in due course of time.

Fight for supremacy among Panthic leaders

It is for the misfortune of Sikh Nation that no capable leader could be produced to counter dexterous political moves of Hindus and Muslims. The present day leaders got swayed by the sweet but deceitful talks of Hindus and hence mislead the nation. After Baba Kharak Singh, Master Tara Singh was the leader of Sikhs for 40 years but he could not comprehend the clever moves of Nehru and Gandhi.

The state boundaries in India had been settled on the basis of language. 'Punjabi Suba' demand was raised by the Akali Dal that represented the Sikhs. That is why it was labeled as a parochial demand. Because of incitement from the Central Government, the Punjabi Hindus refused to accept Punjabi as their mother tongue.

Hindi movement of 1957

After the passing of Regional Formula, Hindi Samiti organized a strong protest in the Punjab. In a way, it was against the Sikhs, even though the Hindi Samiti organizers

denied it. Dhanna Singh Gulshan writes in his book, *Aj Da Punjab (Today's Punjab)* on page 77:

Bansi Lal, a lawyer of Patiala and a leader of Jan Sangh sarcastically commented about Sri Darbar Sahib, 'How could the water be Amrit or pure when its foundation was laid by a cow-eater Muslim?...

A leader, Sohan Lal, raised the slogan in protest rally on 21.7.57 in Lucknow, 'Karra, top hair-knot should go across river Ravi'. He further said that the Arya youth would now attack Gurdwaras. Addressing a rally at Mandi, Himachal Pradesh, Sri Rameshwar Nand said on 8th July, 1957, "Sikhs claim that Guru Gobind Singh protected the Hindus. However, I say that Guru Gobind Singh ran away after his family was killed and the revenge was taken by Vir Bairagi Banda."

"Guru Sahib lived with a group of dacoits. This is also a community of dacoits. We shall not learn Ura (a), Airha (A); we shall not learn filthy language," Sohan Lal Tiwari said in a gathering at Jagadhri. In his lecture, he said, "If Sikhs want to stay here then they shall have to adopt the form of Hindus...."

What to talk of meeting the challenge of such provocative utterances, the Congress-aligned Sikhs, kept mum and were watching the derogatory fun of their culture. How far a selfish can lend him to servility, can be guessed from this behaviour.

To attain Punjabi Suba, Sant Fateh Singh started his fast unto death on 18th December, 1960 at Amritsar. An Ardas for the success of his mission was performed by the Singh Sahib of Akal Takht. The pledge would be fulfilled only when the Prime Minister had declared the acceptance of constitutional demand of Punjabi Suba. However, Pandit Nehru and his party got Sant's fast broken by making the usual false promises through his agents and henchmen. Sant Ji took juice to end his fast, but achieved nothing. Consequently, Master and Sant got divided into two groups. The in-house fight among Sikhs thus commenced.

On 15th August, 1962 Master Tara Singh took a pledge for attaining Punjabi Suba and said that he would remove all misgivings and feelings of dismay among the Sikh Nation that had cropped up due to unsuccessful meetings between Sant Fateh Singh and Nehru. However, Master Ji's fast also ended similarly.

Due to imprecation and criticism by Sikh Sangat Master Tara Singh and Sant Fateh Singh had to appear at the Akal Takht Sahib on 29th November, 1961 to face disciplinary award from the Five Beloved Ones. The Jathedar, Achhar Singh, read the written award. As per the decision Tara Singh and Fateh Singh, in accordance with Gurmat, were punished and ordered to do recitation of Gurbani and clean utensils. Eight of their assistants were also awarded punishment.

There is a long story of blunders or betrayals by the Sikh leaders which can make books. It is necessary to do introspection of one's own house for good management. One can adopt right attitude in the future by correcting the past mistakes.

(*Des Pardes*, 30.3.1984)

੧. ਖਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫ਼ੌਜ ॥ ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੌਜ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
੨. ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ ॥ ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨ ਮੰ ॥ ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ॥ ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ॥੪੩॥ (ਬਚਿਤ੍ਰ ਨਾਟਕ)
੩. ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥ (ਰਾਮਕਲੀ ਮ: ੧, ਅੰਗ ੯੫੩)

Sovereignty of the Panth

AKAL PURAKH - BAACH. CHAUPAI

I have elevated you to be my own son,

I have brought you into being to propagate the Panth (righteous faith).

Go to the world and promote the Dharma (faith of righteousness).

And prevent mankind from wrong practices (like wickedness and depravity).(29)

DOHRA

I stood up with folded hands and bowing down my head, I said,

"The Panth (the religious order of righteousness) will be established provided You support me."(30)¹

Blessed Guru Gobind Singh Ji, abiding by the command of Timeless Being, created the Khalsa Panth on Vaisakhi day of 1699. Sikhs joined the Sikhi of Guru by offering their heads. The Guru, having administered the Amrit, ordained the practical way of Sikh living that included 5-Kakkaars, reciting of 5-Banis and remaining imbued in Naam at all times. Thereafter, the Guru with folded hands begged for the bounty of Amrit from the initiated Five Beloved Ones.

Hail, hail (Guru) Gobind Singh; He, Himself, is the Master and the Disciple too.²

The Guru entitled the Khalsa as the army of Timeless Being. In endearment, the Guru had a sense of sacrifice for the Amritdhari, fully uniformed and armed Khalsa, and said,

In my house, body and mind even head and all wealth – all is the offering to these (Khalsa).³

These were not mere utterings, but the Guru being keeper of words practically sacrificed his father, mother and children for the Panth and thus founded the Sikh religion. Today the Indian Government denies the independent identity of Sikh Panth. The clause 25 of Indian Constitution regards Sikhs as Hindus with long hair (Kesadhari) that has invited a strong condemnation by the Sikh leaders in their 'Dhram Yudh-Religious Battle' agitation. As a result the Tohra party in Chandigarh and Badal party in Delhi burnt clause 25 of Indian Constitution in protest on 25th February. Subsequently, it was burnt as bonfire of Holi in all big cities of Punjab. The Sikhs in foreign countries also did not lag behind. In the UK, on every Monday, clause 25 was burnt in front of the Indian High Commission office. The Indian government is labeling this agitation as rebellion and charging people. On 31.3.84, the BBC world news service telecast the good

news that the Indian Central Government has assured to amend clause 25 and the Sikhs have recalled the worldwide burning plan of clause 25.

According to Giani Zail Singh by insulting the Indian Constitution, the Akali Dal has disgraced the entire Sikh Nation. In his opinion, the Sikhs have committed a serious sin. S. Buta Singh, in order not to be left behind, also condemned the agitation. Indira Gandhi and Rafiq Zakaria MP, stated in the parliament assembly that clause 25 was included in the constitution following a strong pressure on the constitution committee by the Sikh members. However, the majority of Sikhs consider this clause as disgraceful and appears to enjoy burning it. In brief, clause 25 implies that Sikhs are Hindus with grown up hair and all Hindu laws thus apply to Sikhs. Muslims, Parsis, Christians and Jews are, however, not affected by the Hindu Code Bill or clause 25. The Indian law is bound to extend them protection in accordance with their religions. The constitution claims to be non-communal with equality of all religions, but in practice, minority communities feel insecure and are raising their voice for their security. They all are endangered by the strongly fundamentalist and sectarian Hindus.

The President of Janta Party, Chander Shekhar, in his address in the opening session of his party said:

Truly secular society demands that the honour of minorities, how small they might be, should be secure. Now all minorities are aware of their rights and feel insecurity and hence are opposing the continuation of the previous situation by the majority... He deprecated the religious intolerance and casteism and termed such tendencies as dangerous for the country. The minorities based on language and culture need to be assured that they are integral part of the country. This can be brought about only through secular and judicious society.

(*Des Pardes*, 23.2.84)

A former Supreme Court Judge, H.R. Khanna, addressing a meeting said, "We have to search our hearts to find that why the Sikhs, who have an excellent record of sacrifices for the motherland, are restless and complaining?" He further said, "even though the Sikhs are the minutest part of population, yet they hold prominence in agriculture and industry." He went on to say that "Secularism is in serious danger now."

Unfortunately, who would pay heed to realities and religious inequalities exposed by these leaders? The ruling group itself, under the cover of secularism, has become partisan to Rashtryia Suwam Sangh, Jan Sangh, Hindu Sabha, Shiv Sena, etc., the Hindu fundamentalist organizations, to absorb minority communities into Hinduism. When the guard has become thief it is natural for the minorities getting vigilant.

Indira Gandhi and her servile followers have exceeded all limits of telling lies. S. Bhupinder Singh Maan and S. Hukam Singh were the Sikh representatives in the Constitution committee. S. Hukam Singh has expired, but Bhupinder Singh Maan is still an available witness. On 5th March, 1984 the *Daily Ajit*, Jalandhar published a statement by him that brings out the falsehood of statements of Indira Gandhi and Rafiq Zakaria.

The Sikhs did not sign on the evil design of Hindus to club Sikhs with them. The following is the statement of Bhupinder Singh MP and member of Indian Constitution Committee.

S. Maan challenged the statements of Smt. Indira Gandhi and Rafiq Zakaria that the Sikh representatives or Akali leaders had accepted the constitution as it exists. S. Maan said, "Not only was opposed the clubbing of Sikhs with Hindus in the Constitution Committee meeting, but also opposed was the Hindu Succession Act Bill on the same

ground.” Maan also disclosed that Sardar Patel told him to sign the constitution quietly being a member of the Congress party. To this he replied that he was a Sikhs first and Congress member afterwards. In protest of this he resigned from the Congress party.

The Sikh representative party Akali Dal and S. Bhupinder Singh, who was Congressman, never accepted the Hindu code Bill, through which the Sikh Nation was tied down with the Hindus. However, the majority party forced the constitution upon Sikhs. Is it not tyranny?

From the study of Bani revealed in Guru Granth Sahib and utterings of Guru Gobind Singh it becomes evident that Sikhi is based on an independent theology. Guru Nanak declared a battle against Hinduism being a pile of rituals. Gurmat philosophy is not subservient to any other philosophy. The Guru declared in a loud voice:

I am not a Hindu, nor am I a Muslim.

My body and breath of life belong to Allah - to Raam - the God of both. | 4 |

(Bhairao, Fifth Mehl., p. 1136)⁴

Hinduism having swallowed Buddhism and Jainism, could never tolerate that Guru Nanak born in them, should uproot Brahminvaad. Thus someone called him a ‘mised being’ and another ‘the evil spirit’, and tried to uproot the growing plant of Sikh faith unsuccessfully and the attacks are still continueing:

Some call him a ghost; some say that he is a demon.

Some call him a mere mortal; O, poor Nanak! | 1 |

(Maaroo, First Mehl., p. 991)⁵

The Sikh religion has been struggling for its independent existence since its inception, while Hinduism has been tirelessly trying to bring it into its fold. Ultimately, the Truth shall prevail, as is held in Sikhi. According to Dr Ganda Singh:

In fact the Arya Samajists and their follower brotherhood can never tolerate that Sikhs attain complete religious freedom from Hinduism or have separate political ambitions. They do not want to see Sikh faith more than a sect of Hinduism and just as a militant and armed group within them so that Sikhs lose their independent identity forever through gradual absorption in Hinduism. This is a sinful thinking that could prove costly for the sinner ultimately. (from preface of Sachi Sakhi)

Muslims also branded Sikhs as a group of ascetics or looters and started killing them in their early days. Afghanies, Iranians and Mughals tried their level best to finish Sikhs completely. On page 35 of *Tuzke Jahangiri* Emperor Jahangir writes:

His (Guru Arjan Dev’s) business was gaining momentum for the last three or four generations. Since long I have been thinking to end this business of falsehood or convert him to Islam. Meanwhile Khusro passed that way. The stupid prince thought of joining his (Guru’s) followers. I was already aware of Guru’s falsehood. I ordered his arrest and handed over his family and property to Murtza Khan. I usurped all his property and ordered his death through torture.

Thus the Supreme Lord of Martyrs, Guru Arjan Patshah, offered himself in sacrifice, for erecting nation’s edifice. Thereafter, Guru Teg Bahadur, Guru Gobind Singh, his children and whole family and Sikh martyrs made it an endless bee-line to put their blood in the foundation of Sikhi to impart it eternal firmness. Now Sikhs of Guru Nanak can be seen in every part of the world. Hindus and Muslims have failed to understand the reality of Sikh Nation in its true sense.

Mr D. Petpi, who was chief of Intelligence Department during the British rule, wrote in his report of 11.9.1901 (National Archives, New Delhi):

Followers of Hinduism have always viewed Sikh religion suspiciously because the Sikh Gurus had successfully and vehemently opposed Brahminical untouchability. Thus it has always been an endeavour of Hindus to prevent Sikh children from imbibing Amrit of double-edged sword and to stop maximum number of Sikhs from practicing their religious beliefs. Hinduism has already swallowed the powerful Buddhism and Jainism. Now it has created cleavages among the Sikhs.

In the Arya newspaper weekly *Sewi Yug* of 16.8.83 Acharya Munish Tyagi Ji writes:

It is limitlessness of shamelessness. During partition, these very brave Sikhs ran away cowardly from Rawalpindi, Lahore, Gujranwala, Multan, etc. Their children were cooked in boiling oil, their women were raped in their presence. If these Akalis were brave, why could not they take back their homeland of pleasant memories!... The Akalis can be traced and killed in other provinces...

What other worse example of hatred against Sikhi could be found? The country was divided by these coarse *khaddar* wearing Hindus alone. The Sikhs were made scapegoats, so that the ruling power could be grabbed by fundamental and communal Hindus to realize the objective of 'Hindi, Hindu and Hindustan'.

The present struggle is against cruelty being inflicted upon Sikhs. It was hoped that the Congress leaders would fulfil their promises after 1947. But, soon, the criminal spirit of Chandu Brahmin and Meer Mannu entered into these gentle, cow-worshipping, Hindus. Every Sikh is gazed suspiciously with hostile glance.

Gurdwaras are being demolished to erect Mandirs. The Minority Commission of Indian Government has written that 'This Mandir (in Karnal) has not been raised for worship but to incite the feelings of Sikhs, and to irritate them.'

A Mandir, built on the land of Gurdwara in Calcutta was used for stoning the Gurdwara. A similar effort is being made in Meerut. In Uttar Pradesh, places of worship of Nanak Panthis have been demolished. Gurdwaras are being polluted by throwing cigarettes and rubbish. The main root cause of all these evils is Chaudhri Bhajan Lal, a Congressman and cow worshipper and so called secular. Kuldip Nayyar, as an Indian and Punjabi nationalist unfolded this truth and complained against Bhajan Lal to the central Minister Parnab Mukherjee. Pranab Mukerjee expressed his regrets and stated that Bhajan Lal was never instructed to do so. Bhajan Lal was doing this at the instance of Indira Gandhi. Thus the real guilty of crimes are Indira Gandhi and her henchmen. Indira Gandhi's policies have created cleavages among Hindus and Sikhs who were once two sides of the same coin. Even after the arrest of 180 thousand Sikhs in the struggle, what to talk of acceding to the demands, Indira Gandhi is not even prepared to present a face saving formula.

The Sikh Panth, after an experience of 36 years, has understood the so called secular stunts of the Congress and has now come forward to attain its religious and political freedom. Sikhs have realized the truth that their fundamental principles are quite distinct from those of Hinduism. Mohsin Fani, a contemporary of 6th Guru, writes in his book, *Dabistan-e-Mazahib*:

Guru Nanak Dev Ji's Sikhs regard all successor Gurus the form of Guru Nanak Dev Ji and are strongly opposed to idol worship. They neither believe in Hindu Avatars (gods incarnate) nor do they read Sanskrit as the holy language of gods. Sikhs do not have slightest faith in rituals and customs. They also do not believe in fake restrictions on eating food and drinking.

What harm can these pretender leaders can do to the Panth? Now every Sikh is determined 'To do or die.'

*those who merely live shall depart in dishonor;
everything they eat is impure.*

(Majh First Mehl, Shalok:, p. 142)⁶

May the Satguru, protect His Panth!

(Des Pardes, 18.5.1984)

੧. ਚੌਪਈ ॥ ਮੈ ਅਪਨਾ ਸੁਤ ਤੋਹਿ ਨਿਵਾਜਾ ॥ ਪੰਥ ਪ੍ਰਚਾਰ ਕਰਬੇ ਕਹੁ ਸਾਜਾ ॥ ਜਾਹਿ ਤਹਾਂ ਤੈ ਧਰਮੁ ਚਲਾਇ ॥ ਕਬੁਧਿ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ ॥੨੯॥
ਦੋਹਰਾ ॥ ਠਾਢ ਭਯੋ ਮੈ ਜੋਰਿ ਕਰ ਬਚਨ ਕਹਾ ਸਿਰ ਨਿਆਇ ॥
ਪੰਥ ਚਲੈ ਤਬ ਜਗਤ ਮੈ ਜਬ ਤੁਮ ਕਰਹੁ ਸਹਾਇ ॥੩੦॥ (ਬਚਿਤ੍ਰ ਨਾਟਕ, ਦਸਮ ਗ੍ਰੰਥ)
੨. ਵਾਹੁ ਵਾਹੁ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰ ਚੇਲਾ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਦੂਜਾ)
੩. ਮੋ ਗ੍ਰਹਿ ਮੇਂ ਤਨ ਮਨ ਤੇ, ਸਿਰ ਲਉ ਧਨ ਹੈ, ਸਭ ਹੀ ਇਨ ਹੀ ਕਉ ॥
੪. ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥੪॥ (ਭੈਰਉ ਮਹਲਾ ੫, ਅੰਗ ੧੧੩੬)
੫. ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋ ਕਹੈ ਬੇਤਾਲਾ ॥ ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ ॥੧॥ (ਮਾਰੂ ਮਹਲਾ ੧, ਅੰਗ ੯੯੧)
੬. ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥ (ਮਾਝ ਮ: ੧ ਸਲੋਕੁ, ਅੰਗ ੧੪੨)

1984: the Tears of Blood

Several great and small genocides have created the Sikh history. A small but progressive nation of Sikh saint-soldiers has produced countless brave martyrs. In fact, we the so called Sikhs are living proudly, with our heads high in self-respect, in every corner of the world owing to the swords and cauldrons of food of brave beloveds of the Guru. Remembering the sacrifices of these braves, the Sikh Nation gets stimulus for having an equipoise of spiritual and temporal practices.

The day of 6th June, 1984 will also be remembered as holocaust in the Sikh history. On this day, the Hindu Government of so called free and secular state demolished Sri Akal Takhat, Amritsar with bombs and thousands of Singhs, Singhnian and children became target of military sten guns. Countless innocent women and children followers of the Guru had assembled at the Darbar Sahib, Amritsar in memory of Martyrdom Day of Guru Arjan Dev Ji. They were martyred by the guns of the merciless butchers. Following these atrocities Sikhs in the Punjab are still living in a sense of insecurity. Those returning from the Punjab describe the harrowing tales of the despicable action. Military is seen everywhere in the Punjab. The Indira Government is bent upon finishing the Sikh lineage or to weaken it by suppression. Only the future knows what it holds.

Piles of dead bodies, destruction of Gurdwaras, rewards over the heads of left-over Sikhs, filing false cases under persecution by governments of the time has not happened for the first time to the Sikh Nation. The Sikh Nation is born out of the edge of double-edged sword. It is difficult to abide by the truth when falsehood prevails everywhere. During the time of Guru Gobind Singh the Muslim rulers and Rajas of hills had sieged Anandpur for a long time. The forefathers of present day Delhi rulers had taken false oaths to lift their siege. But what really happened? Thousands of Singh, Singhnian and children were martyred. Many got drowned in the Sirsa river. Lot of valuable hand-written literature of the Guru and his courtiers was drowned in the river. Mata Gujri, Guru's wives and children got separated. Mata Gujri and the two younger sons were handed over to the cruel enemy by the treacherous Gangu Brahmin. The Fatehgarh Sahib Gurdwara stands in the memory of martyrdom of younger Sahibzadas and Mata Gujri Ji. The fortress of Chamkaur Sahib, similarly, stands in the memory of holocaust of

22nd December, 1704 where thousands of Sikhs lost their lives along with the loss of property. However, the founder of Panth, Guru Gobind Singh Ji, continued pursuing the righteous path with calmness and kept providing righteous directions to the Sangat by setting the example of:

O Power of the Supreme Lord! grant me this boon, that I may never falter in performing righteous actions.

When I go to fight my enemies, I may not be a bit intimidated by them and may certainly become victorious.

And I may give this instruction to my mind inculcate me with a consistent craving that I may ever utter Your praises.

When my lifespan comes to an end, then I may lay down my life fighting fiercely in the war.(231)

(Swaiya, Chandi Charitar, Dasam Granth)¹

These holocausts continued even after the passing away of the Tenth Master.

There were only 500 Singhs in Ram Rauni, the mud fortress or Ramgarh, Amritsar in 1748. The army of Adina Beg had seized it. Jassa Singh Ramgariah was the General of Adina Beg's army and fought against the Sikhs. However, he was moved by the sacrifices and massacre of the Sikhs. He begged pardon of the Panth and returned to Sikh army. On 5th February, 1762 happened the great holocaust. It was a battle between Abdali and Sikhs in which the Sikhs lost. *Tarikh-e-Ahmadi* mentions the killing of about 30,000 Singhs. However, Mohammed Latif and Kanahia Lal put it at 24,000 killed. Any way Sikhs could not be wiped off. They went into hiding to wait for an opportune time. Malcolm writes:

The Sikhs had become extremely weak, but they never admitted defeat. The Sikh nation, during its entire earlier history, has burnt like that flame which glowed with more fury when efforts were made to put it off. They were instilled with the spirit that they are a nation and not a group of looters that could be suppressed or harassed or persecuted under any law of government of the time.

Mueen-ud-deen, whom Sikhs call as Mir Manu, subjected them to inexpressible cruelty. He took up the challenge of wiping off the Sikh Nation, yet the Sikhs continued to be sawed into two, with a smiling face and sang:

Manu is our sickle and we are the weed for him.

The more Manu cuts us, the more we flourish.²

Mohammed Latif writes:

'Mir Manu issued strict orders to the Hill Rajas to seize the Sikhs and send them in irons to Lahore. These orders were obeyed and hundreds of Sikhs were brought daily to Lahore and butchered at the Nakhas, or Shahid-ganj, outside the Delhi Gate, in sight of multitudes of spectators.'

(History of the Sikhs by Syad Muhammad Latif, p. 221)

The above historic evidences establish that subjecting Sikhs to persecution is nothing new. Their uniqueness and distinct Gurmat philosophy has been causing an uneasiness to the enemy and so shall it remain. The Sikh Nation will continue pursuing the olden traditional guidelines and face atrocities with courage. Guru Sahib has made the Khalsa strong willed through his command:

Khalsa is the One, who cares for the poor

Khalsa is the One, who destroys the evil-doer.³

And:

For the protection of saints and destruction of evil doers, Victory to the Sword, Victory to the Sword!⁴

Gokal Chand Narang writes in his book *Transformation of Sikhism*:

The seed that flourished in Guru Gobind Singh's time was indeed sown by Guru Nanak and nurtured by his successor Gurus. The sword that led to the fame of Khalsa was doubtlessly moulded by Guru Gobind Singh, yet its steel was prepared by Guru Nanak by moulding the Hindu ore removing inertia and superstition, and by purifying it from pretensions and misplaced practices of the priestly class.

The Supreme Martyrs, Guru Arjan and Guru Teg Bahadur irrigated the plant of Sikhi with their blood. The poet Bulle Shah writes thus:

*Had Guru Gobind Singh not been there, all would have been circumcised.*⁵

Rebuked are those who have forgotten their past and shout slogan of, 'Hindi, Hindu, Hindustan'. All Hindus are not wicked. Lot of them have faith in Guru's house. However, the centres of power in the country are in the hands of fundamental and sectarian Hindus. Attacks on minorities are continuing since 1947. Particularly, the government plan is to defame Sikhs through vitious propaganda and to totally eliminate them. Even if some Hindus dare to speak the truth, who takes any notice? Ashok Mehta speaking in the Indian Parliament in 1956, said, "The large majority of the country is not prepared to tolerate a minority power in a small region of the country. How shall we be able to keep this minority community with us in the country politics if, everywhere, in every province and at all times the large majority community wants to remain in majority?"

Example of bullying by the majority community is the ousting of Akali Ministry from the Punjab to transfer power to their stooges. Similarly, the dismissal of Dr Farooq Abdulla's Government in Kashmir is to please the government puppets by setting up their short-lived rule. This has exposed the face of secularism of Indian government before the world. The demands of Akalies, i.e., the Anandpur Sahib Resolution meet all criteria of politics and religion. But because the fulfillment of these demands would have solaced the Sikh minds, so these are being condemned as sectarian, extremist, and separatist.

Baba Jarnail Singh Khalsa Bhindranwala was speaking the truth openly. This voice of the truth bared the misdoings of sectarian and fundamentalist Hindu rule and exposed the suffering and cruelty inflicted on Sikhs before the world. Thus Sant Jarnail Singh became an enemy for the government. Bhindranwala and thousands of his companions were killed. Alongside the sinners unjustly and unduly killed innocent visitors to Darbar Sahib. The most revered place was desecrated and the Amritsar sacred pool was flooded with blood. They demolished the Akal Takht, the power of Sikhs. Presently, all Sikhs irrespective of age and sex are boiling with revenge. God knows, when this lava may burst to destroy these sinners.

Many governments of time vanished while inflicting atrocities. The olden and present history is witness to the fact that gun bullets cannot suppress the Sikh Nation. The Hindu Government shall also meet the fate of Mughals and English rulers. Now there is a huge divide between the Hindu government and the Sikhs. Hindus and Sikhs do not believe each other any more. Even if all demands of Akali Dal are met, the Sikh Nation shall always remember the desecration of Akal Takht and shall heave a sigh of relief only after avenging the damage with more insults. Such is our tradition that goes on from time to time in individual strifes.

(Des Pardes, 10.8.1984)

੧. ਸ੍ਰੈਯਾ ॥ ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ ॥ ਨ ਡਰੋਂ ਅਰਿ ਸੋਂ ਜਬ ਜਾਇ ਲਰੋਂ ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ
॥ ਅਰੁ ਸਿਖ ਹੋਂ ਆਪਨੇ ਹੀ ਮਨ ਕੋ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ ॥ ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਧਾਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋਂ
॥੨੩੧॥ (ਚੰਡੀ ਚਰਿਤ੍ਰ, ਦਸਮ ਗ੍ਰੰਥ)
੨. ਮੰਨੂੰ ਸਾਡੀ ਦਾਤਰੀ, ਅਸੀਂ ਮੰਨੂੰ ਦੇ ਸੋਇ । ਜਿਉਂ ਜਿਉਂ ਮੰਨੂੰ ਵੱਢਦਾ ਅਸੀਂ ਦੂਣੇ ਚਉਣੇ ਹੋਇ ।
੩. ਖਾਲਸਾ ਸੋ ਜੋ ਨਿਰਧਨ ਕੋ ਪਾਲੇ ॥ ਖਾਲਸਾ ਸੋ ਜੋ ਦੁਸਟ ਕੋ ਗਾਲੇ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)
੪. ਸੰਤ ਉਬਾਰਨ ਦੁਸਟ ਉਖਾੜਨ ਜੈ ਤੇਗੀ ਜੈ ਤੇਗੀ ॥
੫. ਅਗਰ ਨਾ ਹੋਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਤੋ ਸੁੰਨਤ ਹੋਤੀ ਸਭ ਕੀ । (ਬੁੱਲ੍ਹੇ ਸ਼ਾਹ)

Says Shah Muhammad; Finally What Prevails would be as per the Desire of Khalsa Panth¹

According to political scholars, history repeats itself like the earthen or metallic pots of a Persian wheel that bring up water. Perhaps, the present atrocities being inflicted on the initiated (Amritdhari) Singhs and Singhnian is a repeat of old history. This could be termed as the repeat of blood drenched five centuries old Sikh history. During that time the Sikh Nation faced many turbulent periods. Many victories were scored and at times there were also defeats, but the nation never accepted subjugation. Generally, momentary victories and defeats occur in the history of all countries and nations. The Hindu nation also went through a period that could be termed as very hard and disgraceful. This period of subjugation persisted for many centuries that prevailed on human heart and brain heavily and resulted in social ineffectiveness and inferiority complex.

In the last decade of fifteenth century, the author of *Tarikh-e-Daudi*, writes about Delhi king, Sikandar Lodhi that by demolishing temples in Mathura the king reduced the stronghold of non-believers to rubbles. The stone idols of temples were handed over to butchers to be used as weights in scales for weighing the cow meat. Similarly, he broke idols in Nagarkot and Jawalamukhi temples and handed their pieces over to butchers. He had also ordered against the shaving of Hindus and as a result no barbers would shave Hindus.

This atrocity persisted during the entire Mughal period. Emperor Akbar was offered Rajput girls in marriage. According to famous historians, Sri Ram Sharma and Hari Ram Gupta, even in the period of Akbar there was not much change in the treatment meted out to Hindus. The Hindus had accepted this forced slavery both physically and mentally. Not a single leader among them raised a voice against this miserable state. Gokal Chand has stated the truth openly and loudly that prior to India's religious leader, Guru Nanak and later for quite sometime no Hindu raised a voice against tyranny and humiliation. Guru Nanak Patshah addressed rulers as, "The

kings are tigers, and their officials are dogs; (Raag Malar, First Mehl., p. 1288)"² and condemned Babar's atrocities in the Holy Gurbani:

Bringing the marriage party of sin, Babar has invaded from Kaabul, demanding our land as his wedding gift, O Lalo.

Modesty and righteousness both have vanished, and falsehood struts around like a leader, O Lalo.

The Qazis and the Brahmins have lost their roles, and Satan now conducts the marriage rites, O Lalo.

(Tilang, First Mehl., p. 722)³

So also, the other nine Gurus, instead of bowing to cruelty, advised their followers to stand against tyrants peacefully but boldly. According to Guru Gobind Singh Ji's precept, when all peaceful means are exhausted, the duty of a Sikh is to fight for ending the tyranny, "When all other means fail righteous then it becomes to lay hand on the sword (Zafarnama, Guru Gobind Singh)"⁴. That is why the Sikh Nation has never accepted submission. About 30,000 Singhs and Singhnian got martyred in the great holocaust. Only a few escaped death. They passed their days hiding in forests and hills. The hill rulers and Muslim kings were boasting of finishing the Sikhs, however, they never could be finished. The biggest difference between Hindus and Sikhs is that the Hindus accepted slavery after being enslaved for centuries, whereas the Sikhs have never tolerated misery.

There are also other brave nations in the world. History of the Jews is also full of martyrdoms like that of the Sikhs. Hitler killed lakhs of Jew men, women and children by holding them in gas chambers. No other such a large scale massacre happened in the world as that of Jews. Also, these brave people neither yielded to slavery nor abandoned their faith. At present, Israel is the country of Jews and is considered to be powerful in the world. Similarly, Hitler occupied large cities of Russia and raised mountains of the dead, yet brave Russians kept on fighting and did not yield. To day, Russia is a great power in the world. Even America is scared of them. All this goes to prove that the actual defeat happens only when an individual or a nation accepts it.

Guru Gobind Singh Ji had to face a large scale loss after leaving Anandpur, yet he did not accept defeat. Instead he prepared the Khalsa Nation to fight against atrocities, "I shall make the sparrows to worst the falcons and make a single person fight against one and a quarter lakhs of the enemy. Then alone shall I be named Gobind Singh!"⁵. He challenged the atrocious emperor Aurangzeb by writing the Letter of Victory (Zaffarnama) that the Khalsa Panth remains undefeated. A tyrant does not always succeed. One day retribution of his sins drowns him.

Famous historian, Malcolm writes about atrocities suffered by the Sikhs from 1758-1768:

The Sikhs had become extremely weak, but they never admitted defeat. The Sikh nation, during its entire earlier history, has burnt like that flame which glowed with more fury when efforts were made to extinguish it. They were instilled with the spirit that they are a nation and not a group of looters that could be suppressed or harassed or persecuted under any law of government of the time.

Reading Malcolm's writing gives the impression as if he is describing the present day atrocities being inflicted on the Sikhs. These days every initiated (Amritdhari) Sikh is labeled as extremist, separatist and traitor of the country and is killed in fake encounters. Gurdwaras are being destroyed with cannon fires. It is a reminder of the atrocities of the times of Duranis.

The Hindus and their government ought to have been thankful to the Sikhs for their sacrifices for freedom. However, after acquiring power, they have started indulging in undignified manners. What to talk of recognizing Sikhs as a brave Nation, they even deny them rights of being legitimate citizens of independent India. Government radio, TV, and press are out to use new but unkind adjectives to defame Sikhs. The Sikh resources that can refute this propaganda have been sealed. The Sikh newspapers have been censored and speeches of Sikhs stopped by military power. The Indian consulates in foreign countries also do not leave themselves behind. They are using every mean to defame Sikhs in all respects through tapes, literature and their domesticated agents.

To justify the bloody event of 6th June, 1984 Indira and her mouth-piece, Giani Zail Singh have been pronouncing:

1. Gurdwaras were freed from the killers. The piety has been restored.
2. Sant Jarnail Singh Bhindranwala was a dacoit and killer of Hindus. Dacoities and killings in the Punjab happened with his support. He was responsible for creating tension between Hindus and Sikhs. Military action was necessitated to capture Sant Bhindranwala and his followers.
3. Sant Bhindranwala wanted to divide the country with help from other countries... etc. On such lame excuses and blames Darbar Sahib and Akal Takhat were attacked by the military along with forty one other Gurdwaras.

These are all imaginary excuses.

1. What about the Indian Law? According to law, an accused has to be proved guilty by filing a case against him. However, no judge in any court ever convicted Sant Bhindranwala. Then, why this bullying?
2. According to government claims there were 241 armed followers of Bhindranwala. Then why such a large military force was used for catching a small number of persons and causing heavy destruction? Why were the other 40 Gurdwaras attacked? Were there Bhindranwala and his associates in them?

General Jagjit Singh Aurora, the conqueror of Bangladesh and an experienced Military General expressed thus:

This action of Indira Gandhi is indicative of her stupidity. Had the Government desired, it was not difficult to arrest Bhindranwala. Otherwise also, Indira government is behaving in a strange manner. Only a few weeks ago, Rajiv Gandhi had described Bhindranwale as a religious personality.

General Aurora's statement has been corroborated by many military experts of western countries. Even if we accept Indira Gandhi's argument of necessity of military action, there should have been peace in the Punjab after the killing or catching of Bhindranwale and his associates. However it has not been so. This means that this horrific sin was committed to finish the foremost Sikh representative body, Akali Dal, and to dismember the Sikh Nation. However, this is our strong belief and Sikh history is witness to it, that Guru's Sikh shall never submit to atrocity and would rather prefer martyrdom. Says the Guru:

*When my lifespan comes to an end,
then I may lay down my life fighting fiercely in the war. (231)*

(Swaiya Chandi Chritar, Dasam Granth)⁶

Such is the birth initiation administered by Guru Gobind Singh Ji to the Sikh Nation that a small group of Singhs gave tough time to powerful military of India. The Nation is now wide awake and realizes its heritage.

The Nation is fighting on many fronts. Externally the Hindu rulers have declared war. From within, some pretender Sikhs are biting poisonously like the pet snakes. Some are trying to alter Rehat Maryada by providing money to fake Sadhs and Sants. The Sikhs of the UK, Canada and America are excited against this high handedness and are planning to take revenge. To divert attention, militant Sikhs are being challenged through the followers of Darshan Das. It is like making a mountain of mole hill. It is also said that when the death of fox is near, it goes and sits on the plank of farmer. These Nanak Dhamies like the Narakdharies will soon realize their factual existence.

Guru Khalsa is eternal. Panth Khalsa has the assured protection of Guru Gobind Singh Ji. The truth will be victorious finally. The Khalsa is fighting for the truth. Whereas the Khalsa is offering sacrifices for the protection of Sikh identity, the Khalsa is equally striving to ensure the welfare of all Punjabis. Thus as Shah Mohammed says, 'finally what prevails would be as per the desire of Khalsa Panth'.

(Des Pardes, 9.11.1984)

੧. ਸ਼ਾਹ ਮੁਹੰਮਦਾ ਅੰਤ ਨੂੰ ਸੋਈ ਹੋਣਾ ਜੋ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਪੰਥ ਮੀਆਂ ।
੨. ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ॥ (ਮਲਾਰ, ਮ: ੧, ਅੰਗ ੧੨੮੮)
੩. ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੇ ॥ ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੇ ॥ ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੇ ॥ (ਤਿਲੰਗ ਮਹਲਾ ੧, ਅੰਗ ੨੨੨)
੪. ਚੁੰਕਾਰ ਅਜ਼ ਹਮਾ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ ॥ ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬਾ ਸ਼ਮਸ਼ੀਰ ਦਸਤ ॥ (ਜ਼ਫਰਨਾਮਾ, ਪਾ: ੧੦)
੫. ਚਿੜੀਉਂ ਸੇ ਮੈਂ ਬਾਜ਼ ਤੁੜਾਉਂ ॥ ਸਵਾ ਲਾਖ ਸੇ ਏਕ ਲੜਾਉਂ ॥ ਤਬੈ ਗੋਬਿੰਦ ਸਿੰਘ ਨਾਮ ਕਹਾਉਂ ॥
੬. ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਧਾਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋਂ ॥੨੩੧॥ (ਸ਼੍ਰੋਯਾ, ਚੰਡੀ ਚਰਿਤ੍ਰ, ਦਸਮ ਗ੍ਰੰਥ)

O' New Kings of Delhi! Comprehend the Panth Khalsa

Rajiv Gandhi's Congress Party scored a glorious victory in the December 1984 election and almost eliminated all opposition parties. In the parliament house of 507, there would be 401 Congress MPs. This splendid victory of the Congress was not less than a miracle, when everybody realizes that the Congress is responsible for ever occurring down fall of the country. Newspapers of the East and West are critically commenting on the success of the Congress. There could be many reasons, but all intellectuals agree that this is due to the murder of Indira Gandhi and planned massacre of the Sikhs following a false propaganda campaign against Sikhs by branding them extremists, separatists, traitors and dividers of the country. This being the age of propaganda and all means of media being at the disposal of Rajiv Gandhi, Indira was declared a martyr, while the entire Sikh Nation was labeled as cruel murderers. This theory was widely circulated. The entire population was misled by the slogan, "Save the country, vote for Congress." Treasuries of rich capitalists were made available for purchasing the votes.

In this dark night of falsehood, the moon of Truth is not visible anywhere.

(Vaar Maajh Shalok, First Mehl.; p. 145)¹

Thus, the dark night of falsehood hid the truth and the pious aspects of the Sikh Nation being the well-wisher of one and all, and the earlier and new rulers of India projected a tarnished Sikh character before the world. However, we have full faith and confidence in our Guru that:

Falsehood will come to an end, O Nanak, and Truth will prevail in the end. | 2 |

(Raamkali First Mehl.; p. 953)²

And the eternal truth will be revealed. Justice can be delayed but not denied. This is now apparent that the Congress Party shall rule for the next five years.

There would be no opposition party in the new Indian parliament that could offer meaningful and healthy criticism because all big guns of opposition such as George Fernandes, Chander Shekhar, Vajpayee, Bahuguna having respectable positions, have lost the election. There is only one exception of Charan Singh who won the election, but

he is too old and a spent Mahasha force. It is undeniable that in a democratic system opposition parties have a special role. By critical appraisals of the ruling party and with the support of public they stimulate welfare of the country.

The ruling party has not held elections in Assam and Punjab. Thus there won't be any representative of these two states. There will be representatives to protect the rights of Punjabi Hindus but none to speak for the Sikhs. Thus, how can the parliament authority be considered rightful for the Sikhs? We know that the Delhi kings have always been unfair to the Sikhs. They will do the same now. Rajiv talks about minority rights, but to us it appears as a joke, as not even a single Sikh representative has been allowed in the parliament. However, there is one everchanging Sikh, Buta Singh, who is henchman of Rajiv and Congress party and was punished as guilty by the Akal Takhat. What can he speak for the Sikhs? It was in connivance of Giani Zail Singh, Buta Singh and Rajiv that innocent Sikhs were butchered ruthlessly.

Indira Gandhi became a dictator because of absolute majority and having committed atrocities on minorities. To perpetuate her rule, she raised a wall of no-confidence by encouraging fights between Hindus and Muslims, and Hindus and Sikhs. This sectarian venom was the cause of her death. Rajiv's position is much stronger on this aspect and there will be no obstacles in his way to follow in the foot-steps of his mother. Rajiv, under these circumstances, can be a far more powerful dictator than his mother.

The world politicians are discussing after Rajiv becoming the Prime Minister. The Sikh brotherhood is studying these statements from their point of view. For readers' interest I present some samples of Rajiv's statements below:

Rajiv pledged new Sikh deal. He promised a new strategy for solving the problems of the troubled Punjab province, where Sikh extremists have been locked in confrontation with the army for two years.

(London Observer, 30.12.84)

His top priority would be a solution of the cries in the Punjab Northern Sikh State in which extremists have been waging an insurgency campaign for a separate state, which has claimed hundreds of lives. Mr Rajiv Gandhi declared, 'we have some plan to find a solution but it would not be prudent to reveal it now.'

(Daily Telegraph, 31.12.84)

Similar statements have also appeared in other newspapers. These have also been broadcasted on TV and radio. In summary, these statements imply that Rajiv will sort out the problems of Sikhs of the Punjab on priority. This plan is still a guarded secret. In spite of repeated queries from press-reporters, its outline has not been revealed. To my thinking, the plan could be two pronged.

Firstly, a programme of rising above the well thought over plan of inflicting atrocity on Sikhs, and thus rising above the narrow mindedness and sectarianism, and restoring brotherly relationship of mutual respect with the Sikhs. Thereafter, accepting the righteous demands without any hitch would be undertaken.

The Sikh Nation has tasted both types of these plans. The first type of plan of atrocities and tyranny was practiced by the Mughals and Britishers but they failed, but the Sikhs remained in high spirits. The second round has been in vogue by the Hindu Government to subjugate Sikhs since 1947. This suppressive tyranny had a serious reaction and there have been

1. Demand for Khalistan;
2. Hindu-Sikh riots;
3. Major obstacle in the development of the country;
4. Interference by foreign powers; and
5. Murder of Indira Gandhi was the result of these atrocities.

The atrocity has reached its extremes. It affects not only the Sikhs, but also Muslims and other minorities who are also being ground in the mill of atrocities. The Imam of Delhi, Abdul Bukhari, while talking to Iranian and Pakistani press reporters blamed the Indian government that even after 37 years of freedom, the Muslims are subjected to atrocities. There have been more than five thousand Hindu-Muslim clashes and lakhs of Muslims have been killed by the sectarian Hindus.

He went on to add, that the government is fully responsible for these murders and it desires to bring Muslims to the Hindu folds. Let us hope that Rajiv Gandhi does not pursue the policy of his mother, or else he shall also have the same end like his mother. A tyrant, one day suffers defeat from his tyranny, while the sufferer one day succeeds and finishes the tyrant. This fact is acknowledged by the followers of all religions.

If friendly disposition is factual and sincere it is 'Divine Blessing' and full of Divine attributes. However, the previous record reveals that 'appearance of a saint but deceit within' has been the persistent policy of Hindus. Examples are there before us all. Prior to India's freedom, Pandit Nehru, Mahatma Gandhi and other prominent Congress leaders, kept alluring the Sikhs with false promises. The English wanted to give a parting gift to the Sikhs. So also, Mr Jinnah extended a friendly hand. However, the Sikhs took the Hindu pledges as true commitments and relied on them, only to get cheated later. The Sikh Nation owes the debt of this mistake till date. Excesses, atrocities and small and great genocides of Sikhs even after independence are all before everyone to see.

Thus, there is a warning to Sikh leaders that the Sikh Nation has suffered enough harassment. While the Hindu mentality is responsible for this humiliation the Sikh leaders cannot escape the blame. Many experiments and blunders have been committed. It is high time to realize the truth of sugar-coated poisonous policy of these butchers. It should also be borne in mind that government positions are short lived. Prove yourself to be selfless and detached and do not disgrace yourself here and in the hereafter by turning away from the Guru.

It is feared that Rajiv, in pursuit of policy of his grand father and mother, shall try to harass you. The enemy is cunning and deceitful. This calls for highest alert. Says Guru Gobind Singh Ji:

Without the Rule, Faith cannot succeed.

Without Faith all is insignificant.³

(Des Pardes, 25.1.1985)

੧. ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥ (ਵਾਰ ਮਾਝ ਸਲੋਕੁ ਮ: ੧, ਅੰਗ ੧੪੫)
੨. ਕੂੜੁ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥ (ਰਾਮਕਲੀ ਮ: ੧, ਅੰਗ ੯੫੩)
੩. ਰਾਜ ਬਿਨਾ ਨਹਿੰ ਧਰਮ ਚਲੈ ਹੈ ॥ ਧਰਮ ਬਿਨਾ ਸਭ ਦਲੈ ਮਲੈ ਹੈ ॥

Evocation of the Time

Come and join together, O my Siblings of Destiny; dispel your sense of duality and let yourselves be lovingly absorbed in the Lord.

(Basant, Fifth Mehl, Second House, Hindol, p. 1185)¹

The Sikh Gurus emphasized a religious fight against evil in unison. The tradition of Sangat (congregation) and Pangat (eating together) are also propulsions towards unity. The Sangat, i.e., holy gathering of Gursikhs is also blessed with the most power of authority. Similarly, eating the common meal, sitting in the same row, is a means of inculcating righteous living by eliminating feelings of high and low. All bounties lie in unity. Scholars have writtem countless books and theses to disseminate this principle. Every religion warns its followers against disunity. In spite of such a redeeming principle, every nation gets embroiled in disunity. Sikhs are heavily infected with this disease. Guru Sahib has bestowed countless blessings on the Khalsa, yet the evil of disunity remains entrenched.

‘Bone of contention dismays plenty’ has been stated by some wise man in respect of family ruination resulting from in-house fighting. Disunity in the family ushers in the giant of hunger and poverty. Then it becomes an easy game for the enemy to kill with a stone. Disunity of family remains within a few people but disunity in the nation leads to destruction of all. In the present article, I shall attempt to contemplate on the results of disunity among Sikh leaders and urge readers to join in the unity movement.

At present, every organ of the Sikh Nation is badly wounded. Recaptulating history, the present horrible situation resembles that which prevailed after the martyrdom of Baba Banda Bahadur. The famous historian Gokal Chand Narang writes on page 127 of his book, *Transformation of Sikhism*:

After defeat of Banda and destruction of his army, there started a period of revenge and atrocities that proved to be greatly fatal for the Sikhs. Due to internal disunity and huge external pressure of utter cruelty, it seemed probable for sometime that the boast of Farukhsiar of eradicating the non-believers would come true.

There was also no role model Gursikh leader at that time. The Sikhs were divided into smaller groups. They were struggling without being united in organizations, and the nation suffered a great setback due to individual methodologies of these smaller Jathas. Bundae Khalsa and Tat Khalsa, in their race to capture Gurdwara treasuries became blood-thirsty enemies of each other. Greed of these two groups for grabbing the money donated in worship caused a great damage to the nation. Thanks to Gursikhs like Bhai Mani Singh Ji, who arbitrated to restore peace and reunited the Nation.

At present, there is utter darkness of confusion all around. There seems no brave Gursikh leader of conviction, commitment and practice who can navigate the ship of nation. However, several leaders and parties are emerging to grab the Gurdwara wealth. Earlier Gurdwaras used to be built in the names of castes and brotherhoods. Now the established Gurdwaras are being captured in the name of various groups using all rational and irrational means. Division in groups, indulging in turban removal fights, using abusive language and creating scenes of hooliganism in the presence of Guru Granth Sahib by the believers of Guru Granth Sahib as their eternal Guru is a matter of shame. Perhaps, hardly there is any UK Gurdwara that does not have a legal case pending in the court. It is indeed misfortune that the situation is so bad that swords and daggers are used for inflicting injuries on each other. The scene of blood-shed created in Erith (Kent) Gurdwara by our own Sikhs is very shameful. Sikhs living in foreign lands ought to project the real image of a true Sikh. The English resort to malign the entire nation by associating the misdeeds of a few persons with the whole nation at large. The inspirational influence of personages such as Nawab Kapur Singh who were embodiments of contentment, role models of service and having respectful fear for the Guru, has vanished. Sacrifices of Bhai Mani Singh and others are also not stimulating the mind. We are heading towards degradation day by day. May Waheguru grant us and the Nation with wisdom and stop us from hooliganism to control Guru's money box in Gurdwaras.

There was time when a Sikh with turban was regarded as a personage of high moral values. In India, he was respected as brave 'Sardar Ji'. The Sikhs did the most sacrifices in the Indian freedom struggle. Even the white priests were taken aback by the peaceful endurance of Sikhs when they were cane charged and trampled under the hooves of horses by Mr S.G.M. Beatty, Additional Superintendent of Police during Guru Ka Bagh agitation. Leaders like Mahatma Gandhi and Nehru appreciated the display of utmost calmness and tolerance shown by the Sikhs during the agitation for freedom of Gurdwaras. However, soon after the Indian freedom, Sikhs were declared as professionally criminal Nation. It is worth remembering that in October 1947 the Indian government issued a secret circular to all Deputy Commissioners, instructing them to keep special vigil on the Sikhs, because they are born criminals by heredity. S. Kapur Singh, ICS, a Deputy Commissioner at that time, exposed this falsehood of Indian government. An acknowledged Urdu Journalist, Nanak Chand Naaz wrote in *Daily Prabhat* newspaper in October 1948: "As true patriots of the country, we all must acknowledge that large extent of loss during partition was primarily borne by the Sikh Nation." To the contrary, the Indian government has never accepted the sovereignty of Panth. From time to time Hinduism has been trying to swallow the Sikh faith. During

the time of Maharaja Ranjit Singh's rule, Hinduism had succeeded in shaking the roots of Sikhi by attacking them like ants.

After the demise of Guru Gobind Singh Ji's and killing of Banda Bahadur and his followers, the preaching of Sikhism almost came to an end. As a result of this, during Maharaja Ranjit Singh's period, Sikhi reduced to traditional Brahminical rituals, and despite the political prominence of Sikhs, Brahmin priests had acquired full control.

(Gokal Chand Narang, *Transformation of Sikhs*, p. 276)

Even at present the Sikh leadership has become selfish and saleable. According to the proverb, 'Insider spy can demolish the Lankan bastion', the sectarian Hindu leaders are exploiting the weakness of the Sikhs. All political power was grabbed by the Mahashas (Hindus), and after independence, they resorted to conspiratorial policies of subjugating the Sikhs and absorbing Sikhi in Hinduism.

The Akalis organized many agitations for the betterment of Punjab, but the Punjabi Hindus have never co-operated. In addition to disowning Punjabi as mother tongue, they consistently opposed all beneficial movements for the Punjab. Matters instead of getting resolved got more complicated with agitations. The Indian government went on adopting a callous attitude. The year 1984 brought massacre, rapes and mass destruction for the Sikhs. The young and old were burnt alive by putting burning tires around their necks. The prominent Gurdwaras of Sikhs were reduced to rubble by the army of their own country under orders of Indira Gandhi. Invaluable Sikh heritage and hand written manuscripts lying safe in the Reference Sikh Library of Darbar Sahib were burnt by these ruthless tyrants as bonfire of Lohri. The religious Sikh soldiers (Dharmi Fauji) are rotting in jails. Their fault is only that they could not tolerate demolition of their Mecca, the Harimandar Sahib and martyrdom of Sri Guru Granth Sahib. Leaving their barracks, they headed for Harimandar Sahib. A condolence resolution was passed in the Indian parliament following deaths of Hindus in gas leak incidence in Bhopal, but no one expressed any grief on the massacre of Sikhs. Contrarily, Rajiv says, 'the earth shakes when a big tree falls'. In other words, the massacre of Sikhs is an ordinary matter. On killing of some Tamil Hindus in Sri Lanka, the Hindu coterie got severely perturbed. Including Rajiv, all other sectarian leaders are issuing statements after statements holding the Sri Lankan government guilty. The first page of London *Guardian* of 2nd June, 1987 published the news:

Indian Gunboats on alert, Armed Indian coastguard ships are standing by to engage the Sri Lankan Navy, if it tries to stop a shipment of relief supplies to Jaffna peninsula tomorrow...The Indian move was denounced as 'an infringement of sovereignty and unfriendly act' by the Sri Lanka National Security Minister.

However, they are absolutely silent about the police killing of Sikh youth in the Punjab. Rather the entire Sikh Nation is being sullied as extremists and separatist traitors, in the entire world. It is like one's house on fire but is merely the holy 'fire god' for others. During the Bangla Desh war, 93,000 enemy prisoners could be freed after an agreement, yet the Indian citizen Sikhs, are rotting in jails for more than three years without any legal proceedings, and are being tortured.

Thanks to unbiased and fearless reporters such as Rajni Kothari. In his book *Who are the Guilty* he has exposed the sectarian Hindus. He has published the names of guilty Hindu leaders, and pleaded for justice. But, who listens to a low pitch flute in the tumult, i.e., who bothers in the confusion.

‘Let us assemble under the Kesri Flag’, is the slogan of our new Sikh leaders. It is very efficacious slogan, but none is prepared to adopt it faithfully. The following Gurbani message perfectly describes our attitude:

*We are good at talking, but our actions are bad.
Mentally, we are impure and black, but outwardly, we appear white.*

(Sree Raag First Mehl; p. 85)²

Whereas there is disunity in the Nation, our leaders are a step ahead of everybody. Indeed, these so-called leaders are responsible for divisions in the Nation.

In the present times, controversies between Sant Harchand Singh and Sant Jarnail Singh provided an excuse for the Indian government to desecrate Gurdwaras. Whereas the responsibility of loss suffered by the nation during the genocide rests on Indira Gandhi and her coterie, the Sikhs cannot be absolved of the blame of creating internal wrangling.

The proclamation of Akal Takhat Sahib to dissolve all Akali Dals to unite them was a good omen. But the outcome was: “Full submission to the superiors, but we shall continue as it was”. Thus we have not even refrained from lowering the superiority Akal Takhat. The Sikhs should link up with Akal Takhat and not defy it. The ruling faction is even anxious to modify the prevalent traditions of Akal Takhat Sahib. This small faction of the Panth has become self made Panth on its own. Modifying the Maryada would amount to dismembering the Panth. It is time to unite rather than creating disunity by exaggerating differences. The enemy desires that we should strike one another as enemies.

If the seed is whole, and it is the proper season, then the seed will sprout.

(Vaar Aasa Shalok, First Mehl; p. 468)³

We need provide proof of abdication to unite. There is a prominence of practice in Guru’s house. The enemy is deceptive and waiting for opportunity. Divided we fall. There seems no effective Gursikh leader at the moment, but hope is there that the Tenth Master would save His Panth. There have been similar testing times in the history of Nation but always it came out to be more glorious and shall do so now. Let us heed to the advice of Charles Beard who writes:

1. Whom God chooses to destroy, He makes him mad with power intoxication.
2. Godly justice may be slow but is sure.
3. During sucking the nectar of flower honey bee immerses its wings with the pollen of the flower, to disperse it for production of countless fruits.
4. When the night is pitch dark, the stars glow more brightly.

The above facts equally apply to us and butchers of the Sikh Nation. The time will come when the Sikh Nation would restore its prominence as before. Following the Gurmat High-way with unity we can only defeat the enemy. Such is the evocation of times that we must heed to.

(Punjab Times, 19-25.6.1987)

੧. ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥ (ਬਸੰਤ ਮਹਲਾ ੫ ਘਰੁ ੨ ਹਿੰਡੋਲ, ਅੰਗ ੧੧੮੫)
੨. ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ ॥ ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ ॥ (ਸਿਰੀ ਰਾਗ ਮ: ੧, ਅੰਗ ੮੫)
੩. ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ ॥ (ਆਸਾ ਕੀ ਵਾਰ, ਸਲੋਕੁ ਮ: ੧, ਅੰਗ ੪੬੮)

The Sikh Religion and Politics

Several questions have been raised in different forms from time to time; should religion and politics be mixed, support each other while remaining within their own limits, should politics be subjugated to religion or vice versa, or both should remain totally divergent and independent.

Frequently, opportunities arise to read scholarly articles on these topics in newspapers. Also we have heard speeches of many political and religious leaders on this topic. According to individual opinion, a politician creates confusion by attempting to bring politics and religion together or separate them out, in accordance with his own religious belief.

These days, a lot of bargaining happens on combining religion and politics in Sikhi. The majority of Hindus in India, in particular, are advising the Sikhs to keep religion and politics separate. Some Sikh leaders also follow them. Similarly, the so called secular Indian government founded on religious equality, through its powerful resources, is trying all possible and probable means to separate out religion and politics in the Sikh religion. The Indian embassy in France, has distributed a booklet among people. In this pamphlet, plenty of incorrect information has been supplied on the prevalent Sikh Rehat Maryada and traditions of code of conduct in Gurdwaras, particularly the prominent Sikh institution, Shri Akal Takhat Sahib, Amritsar. For the information of readers, I am giving excerpts from the booklet here that relate to the topic of religion and politics.

“The Sikh religion has a special place in religious history of India; its foundation lies in the Hindu scriptures. Religion and politics have always been separate in the Sikh history.” There can be differences of views. A deep study would reveal that religion and politics are separate subjects for passing examinations to obtain degrees, but cannot be completely separated out. For example, Gurdwaras, Masjids, Mandirs and Churches are raised for worshipping. However, their security is a subject of both religion and politics.

Abdali attacked India many times. He also demolished the Sikh Gurdwaras. Fully armed Baba Gurbakhsh Singh and 30 other Singhs faced his barbarous enemy and got martyred while defending Dardar Sahib, Amritsar. On such occasions, turning Gurdwaras into forts is an act of religion as well as politics. On the other hand, the Indian Hindu Rajas did not use force so their temples were looted and destroyed, and they accepted the chains of slavery.

From time to time politics has been playing its role in all religions. Indeed, the truth is that religion and politics provide protection and guidelines for each other. It is fact, on several occasions political power committed cruelties in the garb of religion. In Europe, the Roman Catholic and Protestant Kings, indulged in ruthless killings to finish each other's faith. In India, during the Mughal period, the women of Hindus, Mandirs and Hindu properties were never safe. The Muslim rulers converted many Hindus into Islam by force of sword. The Hindus, after 1947, are bent upon playing the same game. All minority communities are trying to save themselves from the Hindu dominance. The enforcement of 'Hindi, Hindu, Hindustan' policy led to many Hindu-Muslim riots earlier, but now there are frequent Hindu-Sikh clashes. The reason lies in the sectarian policy of the majority community.

Vatican is fully participating in European matters. The Polish government has communist views, but a part of the public belongs to the Roman Catholic faith. The government being inclined towards Russia propagates Karl Marx's Theory of Communism. In June, 1983, Pope John Paul, who is Polish himself, visited Poland. Addressing lakhs of Polish people he said, "As children of God, we cannot be enslaved. Our nation has the right to remain independent. It implies that our brotherhood that is based on common culture, language and history has the right to take its own decisions." (October 1983, Plain Truth). It is crystal clear that Pope John Paul, Head of the Catholic Faith, challenged the Polish politics. In other words, opinions can differ or go together.

Commenting on the above speech, *Guardian* London, a popular newspaper, wrote: "In the case of Poland where faith ends and where politics takes over is applicable to all countries."

The major reason of spread of Islam in the world is the political backing. It was through invaders that Islam went to India, Spain, China, Africa, etc. In fact, all Indian Muslims were Hindus who converted to Islam due to pressure from cruel Muslim rulers.

Buddhism spread during the rule of emperor Ashoka. With the rise of Hindu Rajas and death of Ashoka, the prominence of Buddhism also ended. The Buddhists had to abandon their country to seek refuge in other countries. In Mahabharat, Pandavas fought against Korvas in the battlefield of Kurukshetar, Sri Krishan Ji sided with Pandavas. He encouraged Arjun to attack his cousins. The famous Hindu historian, P. Sen writes on page 18 of his book *Kurukashetra Battle*:

Under the advice and pressure of Sri Krishan Ji, the Pandavas adopted the technique of dog-fight.

For this writer dog fight implies unprincipled fight.

During the Mughal Raj Aurangzeb could sleep peacefully only after burning of one and a quarter maund of Hindu sacred threads (Janjhu). To face such a ruthless and tyrant emperor:

Hail! The Impervious Being was manifested and heralded as the one and only hero.

Hail, hail (Guru) Gobind Singh; He, Himself, is the Master and the Disciple too.

(Bhai Gurdas II)¹

Kalgidhar Patshah appeared on the Indian soil. Bhai Santokh Singh describes the great utterances of Guru Gobind Singh Ji in *Suraj Prakash*:

*The Great utterance was bestowed thus,
The Rule is dependent on the Arms.
Without Rule, Faith cannot be implemented.
Without Faith all else is insignificant.*²

The Indian Government and followers of Hinduism ought to grasp the basic precepts of Sikhi. There is no distinction between the theory and practice in the Sikh Nation. Before advising the Sikh Nation to separate out religion from politics they need to introspect themselves. Have they separated politics from their religion? Some examples of their conspiracies and misdeeds following the freedom of country in 1947 are presented here. Those preaching secularism and religious equality have exactly opposite behaviour.

1. The National song is an eulogy to Durga Mata, written by Bankim Chatterjee and has been taken from his novel *Anand Math*.
2. 'Bharat mata' is a religious idea, because Bharat Mata is also projected in the form of goddess Durga Mata for glorification.
3. In Mahatma Gandhi's prayer meetings there was more politics than religion.
4. Auspicious days in Hinduism are determined by the Brahmin astrologers. That is why the Indian freedom was announced on 15th August instead of 14th August.
5. Inaugurations of buildings and meetings and government functions are performed according to Hindu rites. Never any function or gathering is started following the rites of any other religion.
6. The Indian Constitution permits freedom to all faiths to worship according to their own beliefs. Why then opposition to the campaign of Christian preachers? To stop this preaching the matter was raised in the parliament, and Christian Fathers were defamed and deported from the country.
7. In the beginning scheduled castes associated with Hinduism were given some preferences and reservations by the government. Why similar communities of other religions were ignored?
8. Language is never associated with any religion. The Punjabi Hindus recorded Hindi as their mother tongue due to political reasons. The same way, while creating Punjabi province instead of language, religious considerations prevailed. From the times of Indira Gandhi, efforts are afoot to transfer Abohar and Fazilka to Haryana, because of majority of Hindu population there. Chandigarh city was built after uprooting Punjab villages to serve as the Punjab capital. It is not being allocated to the Punjab because Hindus of Punjab and Haryana are against it.
9. During elections whether for Shiromani Gurdwara Parbandhak Committee of Amritsar or Delhi, the entire Indian government machinery gets activated. The Hindu rich businessmen open their money boxes to get their henchmen elected as presidents. Are not these acts of meanness and interference in the matters of Sikh religion?
10. For attracting Hindu votes the entire Sikh Nation is branded extremist and sectarian betrayers by the Indian Government with full zeal. Under the pretext of

punishing the terrorists, it was purely a political move to desecrate Gurdwaras and kill thousands of innocents.

11. In November 1984, the Sikhs were massacred throughout India. What to talk of compensation or sympathy, but to hurt the Sikh feelings, Rajiv stated, "When a big tree falls, the earth shakes." Not a single killer has been punished. Instead they were rewarded with high positions. Contrary to this, the Indian parliament passed a condolence resolution for the gas-leak deaths in Bhopal. Compensation was given and the American Company owner of the gas plant is being pressurized for compensation at the government level. This is because the dead in Bhopal were largely Hindus.
12. In Sri Lanka, Tamil Hindus are in minority and the local Sinhali population is in majority. The Indian government made all out efforts to help the Tamil Hindus. Is it not interference in another country and another faith? Is it exaggeration that they try to enforce Hinduism by power? Many more examples can be similarly cited to prove that Hinduism with deceptive moves wants to swallow other faiths.
13. Efforts to swallow the Sikh religion by providing aid to the so called Nirankaries, Radha Swamies and other fake Sants, are on, but is not possible to do so. The Sikh faith has been boldly facing atrocities since the time of Guru Nanak. The Guru branded Babar's tyranny as, "Bringing the marriage party of sin, Babar has invaded from Kaabul, demanding our land as his wedding gift, O Lalo (Tilang, First Mehl:, p. 722)"³. Only a religious person can stop the tyranny. Babar imprisoned the Guru, with punishment to grind grains in the handmill. However, the voice of truth became louder. Guru Arjan was martyred by Jahangir by inflicting physical tortures. The excuse was that he had been running a shop of falsehood. Guru Teg Bahadur Sahib sacrificed himself to save Hinduism. To day, the thankless Hindu leaders are making all out efforts to reduce the glory of the same Guru.

The martyrdom of Guru Arjan infused Guru Hargobind to take up arms. He wore two swords of Miri and Piri, and established Sri Akal Takhat Sahib. Commands were issued like the Mughal Kings. The Sikh followers obeyed the commands with heads on their palms, i.e. with out fear of death. Guru Gobind Singh Ji challenged the enemy by creating the Khalsa Panth:

For this role, I have come to this world.

The Preceptor Lord (Vaheguru) has sent me for the promotion of the Dharma.

(The Lord said), "Spread the Dharma (Highway of righteousness) everywhere.

"Seize, defeat and knock the tyrants and evil-doers down." (42)

(Bachittar Natak, Dasam Granth)⁴

'The Khalsa is my complete image (Sarab Loh Granth)⁵ means that every Sikh of the Guru shall face the enemy to stop atrocities.

Efforts are being made under conspiracy to finish Sikhi in the Punjab and other states. The Mughals finished themselves while finishing Sikhi. To day there is no one to light a lamp on the graves of these emperors. Hinduism went through similar times for centuries. Slavery has entered into their inheritance. The vagary of time has bestowed the Delhi kingship on them. The Sikh faith is fighting a do (get thrown) or die (perish) war. History holds a witness that the Khalsa emerged with flying colours and high spirits from hard times. The concept of unity of religion and politics has been in vogue

in Sikhi since the time of Guru Nanak Patshah. This is not a concept that can be challenged. History is witness that those who challenge this concept are telling lies and misleading themselves and the public.

(Des Pardes, 27.11.1987)

੧. ਵਹ ਪ੍ਰਗਟਿਓ ਮਰਦ ਅਗੰਮੜਾ ਵਰਿਆਮ ਇਕੋਲਾ ॥ ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੂ ਚੇਲਾ ॥੧੭॥ (ਵਾਰ ਭਾਈ ਗੁਰਦਾਸ ਦੂਜਾ)
੨. ਸ੍ਰੀ ਮੁਖਵਾਕ ਭਣਿਓ ਨਿਵਾਜ ॥ ਸ਼ਸਤਰ ਕੇ ਅਧੀਨ ਹੈ ਰਾਜ ॥ ਰਾਜ ਬਿਨਾ ਨਹੀਂ ਧਰਮ ਚਲੈ ਹੈ ॥ ਧਰਮ ਬਿਨਾ ਸਭ ਦਲੈ ਮਲੈ ਹੈ ॥ (ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ, ਸੂਰਜ ਪ੍ਰਕਾਸ਼)
੩. ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੇ ॥ (ਤਿਲੰਗ ਮਹਲਾ ੧, ਅੰਗ ੭੨੨)
੪. ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੇ ਆਏ ॥ ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ ॥ ਜਹਾਂ ਤਹਾਂ ਤੁਮ ਧਰਮ ਬਿਥਾਰੇ ॥ ਦੁਸਟ ਦੋਖੀਅਨਿ ਪਕਰਿ ਪਛਾਰੇ ॥੪੨॥ (ਦਸਮ ਗ੍ਰੰਥ, ਬਚਿਤ੍ਰ ਨਾਟਕ)
੫. ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)

Abandon Infatuation of Power and Take Refuge in Guru's Sanctuary

'Ill-reputed is worse than the evil-doer' is fully factual statement. Review of the current incidents regarding Sikhs shows that it applies to the entire Sikh Nation. We are getting defamed and also suffering heavy losses. Those desirous of well-being of all are now worried about their own Sikh identity. The clouds of all-round despair are getting thicker and darker day by day. The Indian government, through its vast resources, is succeeding in defaming and projecting the Sikh Nation as separatists, extremists and betrayers in the whole world. By demonizing the Khalistan issue Rajiv and his coterie won election by misleading the Hindu voters. This rehearsal is being put in to practice. It appears that according to this plan preparations are being made to win future elections by making the Sikh Nation a scapegoat again. About 40 lakh Sikhs residing out of Punjab in other states are on the mercy of Indian government and its sectarian and ferocious supporters. A slightest mishap with Hindus in the Punjab generates a malicious campaign and murderous attacks on Sikhs all over India.

The Sikh leaders do not have any time to spare from the power struggle. They have put aside all previous Sikh traditions. The Sikh politics is acquiring a queer shape. The police are killing the Sikh youth in fake encounters before these neutralized Sikh leaders. Indeed, protectors have turned into thieves. Reberio, the Police Chief and so called custodian of peace and law says that the police has never enacted the drama of encounters. However, all Punjabis know that Reberio is telling lies, but no one dares to complain and become a victim of tyranny. Why does not Reberio ask his own CID? Similarly, the Sikh religious armymen bearing the tortures of imprisonment on one side present the evidence of bankruptcy of law and justice of the Congress government, and on the other hand, they tirelessly curse the selfish politics of Sikh leaders.

The Sikhs are pained on separation of Gurdwaras left behind in Pakistan. They daily pray lamentingly before their Guru to grant service of their upkeep to the Sikh community. The entire nation is also in pains due to acts of disrespect in Indian Gurdwaras. Many attempts have been made to torch Gurdwaras Sis Ganj and Rikab Ganj commemorating the memory of protector of Hinduism. The government has established security posts around Sri Darbar Sahib and has resorted to search visitors. Every visitor is treated suspiciously. Thus they have transformed the environment of fountainheads of peace and comfort, the Darbar Sahib, Amritsar into an environment of fear. On Diwali day, lakhs of devotees get solace by having vision, bathing and listening to Kirtan. This year because of complete silence on Diwali day resulting from the imposition of curfew the Sikh psyche was greatly hurt. Restrictions on paying homage at the most revered Sikh shrines in independent India are an unbearable blow. The Sikh Nation is on dangerous cross roads at this juncture.

Why this discrimination against the entire Sikh Nation? Are the Indian government and Hindu society responsible for this miserable plight? Has the moral character of the entire Sikh Nation become untenable? Has the entire nation become rebellious in demanding Khalistan? Why this or that etc.? Many such questions arise in the minds of every Indian, particularly the Punjabies. Everyone goes on concluding in accordance with his or her disposition but there appears no achievement. It is very clear as broad day light that the Indian government does not intend to solve the Punjab issue. Many commissions have enquired but with no result. It is like, 'The disease kept on worsening with spur of medicine'¹. What treatment was meted out to Rajiv-Longowal agreement by the Indian government is before us all. However, the Sikh leaders instead of uniting to pressurize the government are busy in dirty politics devoid of Gurmat.

Lifting own shirt is baring own self. Remaining in acclaim without introspection is blunder. Being in ego would not do any good to a nation. Serious thought, would establish that the present leaders are incapable of providing effective lead. The agitation was started for the general benefit of Punjab and for the high spirits of Sikhs but we have lost everything. Despite being really truthful, we have become suspects in the eyes of world.

The present Sikh politics is just an uproar or limited to issuing verdicts of betrayal like the Maulvies. There are four major parties that claim to represent the Sikh Nation. Similar parties have emerged even in foreign countries. I take the liberty to review their performance and share with readers.

It is true that Barnala group committed blunders. Betraying the Panth they became subservient to the Indian government. Have we ever pondered over it that why it happened? The Akali party got majority in the assembly following their victory in the election. A power struggle ensued after Barnala became the Chief Minister. The Sikh leaders became impatient to belittle each other. They secretly started flattering the Delhi rulers and uttering good-bad, bad-good to pull down each other for becoming the Punjab leaders. What better the Indian Government could have desired? Availing of the opportunity, they fanned fire between brothers and helped in fragmenting the Akali Party. However, it was good in a way. Barnala and his associates got punished for their betrayal of the Panth. However, we did not learn any lesson. On the other hand, we started seriously attacking and lowering the prestiges of each other. Instead of uniting the Akali Party was fragmented into several groups.

The United Akali Dal had a worse fate than the Barnala Akali Dal. Its leaders seem to divide share with force of shoes. We can sink to the lowest levels of morality to attain ministerships. The leader of United Akali Dal in the parliament, while addressing a meeting of the opponents of Prime Minister, asked them to make Parkash Singh Badal, the Chief Minister of the Punjab. He would kill 200 hooligans like the Naxalites. This would automatically restore peace. This is not a lie because proceedings of this meeting were tape recorded. Similarly, Maharaja Amrinder Singh has formed his own group and is not tired of making frequent trips to Delhi for becoming the Chief Minister. The gist of writing is that the leaders of United Akali Dal are engaged in blowing their own trumpet.

The Shiromani Gurdwara Parbandhak Committee (SGPC) is considered to be the elected parliament of Sikhs with commitment to safeguard the interests of the Sikhs. In addition to management of Gurdwaras, it has been significantly contributing in the religious, social, communal and political matters of the Sikhs. Also its leaders have either become timid or fallen in the ditch of selfishness. Instead of being conscious of their duties, they keep hiding. Nevertheless, they are not prepared to give up their high positions. First time it has happened in the 62 years old history of Gurdwara management that for electing its office-bearers, meeting was held at Anandpur Sahib instead of Amritsar. The Barnala group and United Akali Dal held their own meetings and elected their own presidents. There was great uproar. The two groups had a fighting spree. The division of Shiromani Committee into two factions is a sign of another misfortune.

The Indian government intends to take away the right of Gurdwara management from the Sikhs; the excuse – we have already explained. If the government fails to avail of this opportunity, it is up to it but we have not left any stone unturned to downgrade the nation. The Gurdwara management system, at present, is almost non-existent. Some gentle sewadars do not get their pay on time, while some others take allowances even more than their salary. The condition of Guru Ka Langar is also pitiable. The men of powerful groups are misusing the Langar.

It would be of interest to readers to mention an incidence during the presidency of Master Tara Singh. It portrays the difference of Sikh character during that time and now. The 'Chief Khalsa Diwan' used to represent a class of Sikh Sardars with leanings towards the English rulers. Their leaders used to be basically flatterers of the English. The Akalis used to call them 'Toadies'. (It should be remembered that the Akali Dal used to be class of staunch freedom fighters at that time.) The leader of this toady group was Sardar Sunder Singh Majithia. Once he went to Darbar Sahib for paying homage when a sewadar called out 'Toady child, Hai! Hai!' These were the usual slogans against the Chief Khalsa Diwan members by the Akalis. However, when Master Tara Singh, the then president of Shiromani Gurdwara Parbandhak Committee, came to know about the incidence of raising slogans against Sardar Sunder Singh Majithia within the Darbar Sahib compound, he dismissed the offending sewadar from service.

Sardar Majithia rang up Master Ji, to plead against the dismissal of sewadar. Master Ji replied, "I am the president of SGPC. Management is my responsibility. I cannot tolerate that a sewadar should insult a Sikh visitor to Darbar Sahib." Sardar Majithia

went to meet Master Ji at the Sikh Missionary College and said, "I cannot tolerate that I go to Darbar Sahib to pay homage and get a poor man dismissed from service." Master Ji replied, "The sewadar can be restored only on one condition, that during gathering at Manji Sahib, as president of Shromani Gurdwara Parbandhak Committee, I beg an apology for the insolence of sewadar from you and you publically forgive me so that no sewadar would dare to insult a Sikh visitor to Darbar Sahib in the future." This was complied with. The purpose of this narration is that should a Sikh is insulted at Darbar Sahib during his visit, then officials of Shromani Committee are responsible. Can these days, a Sikh holding different views visit Darbar Sahib fearlessly? If not, the responsibility falls on Shromani Committee, but the Panthic Committee also cannot be dissolved of this responsibility.

The Panthic Committee ought to treat matters coolheadedly and calmly. The time demands unity and not split. Knowingly and unknowingly, this committee is making meaningless moves which can entangle the entire nation into difficulties. Baba Joginder Singh, the father of Sant Jarnail Singh has been projected as the only Sikh leader before the world. We started issuing statements against him because of differences of views. This old leader was humiliated and sent back to village Rode.

Similarly Bhai Gurdev Singh was appointed the Jathedar of Akal Takhat. This Guru's lover also could not go along with the Panthic Committee. He issued an Akal Takhat order for the members of Panthic Committee to present themselves at the Akal Takhat. They did present, but soon announced 'Khalistan' and fled away. As a result of division, innocent Gurdev Singh is undergoing tortures behind bars in the prison. The Shromani Committee in consultance with Panthic Committee appointed Professor Darshan Singh as the Akal Takhat Sahib Jathedar. It was got confirmed in the Sarbat Khalsa gathering. Singh Sahib Darshan Singh, after Blue Star Operation, stimulated the Sikh Nation through Kirtan to preserve their heritage. Also he impressed the government representatives visiting him through his sound arguments. Some of them pressurized the Indian government to end the cycle of atrocities on Sikhs and also gave press statements in this regard. After the appointment of an intelligent person as Jathedar, the Nation had a sigh of relief and became hopeful. We also disgraced him by labeling him a government agent, and saleable, etc. and sent him back to his Zirakpur village. Gurcharan Singh Tohra and Parkash Singh Badal were supporters of militants and were imprisoned because of their statements condemning atrocities on the Sikhs. We did not think for a moment to excommunicate them from the Panth. Branding Sardar Kabal Singh as betrayer, we pushed him to the enemy camp. Instead of making friends with the estranged ones, we are pushing them into the enemy camps. This is no wisdom.

Of the members of Panthic Committee announced on 26th June, 1987, two are under arrest and one has become a martyr. To complete the council of five by nominating obliging persons and then claiming it to be the representative of Panth is a joke. It is only a self projection and self-glorification. Branding guns on small differences of views is no bravery. We all need to contemplate on this issue.

Whom to complain, all are guilty? All are self-styled Jathedars and no one appears to be the servant. Lust for power has even reduced the high moral character of Singh Sahibs to suspicions. There was time, when these dears of Guru were considered next to

Guru in piety. They are also now caught in the muddiness of disharmony. The proverb 'the house was torched by the house lamp' applies here. The Sikh congregations rightly ask that when Singh Sahibans cannot sit together, then how they can unite the Panth.

O' leaders of the Nation! For Guru's sake, do not subject the nation to fruitless trouble any more. It has been already hurt badly. If you cannot provide the right leadership, atleast do not resort to leg pulling. Abandon factionism and seek Guru's sanctuary. It is not Gurmat to harm the nation by resorting to groupism. Gurmat calls for renunciation and sacrifice. This prose has flowed from my hurt psyche. I beg pardon for my transgressions.

(Des Pardes, 11.12.1987)

ੴ ਮਰਜ਼ ਬੜਤਾ ਗਿਆ ਜੂੰ ਜੂੰ ਦਵਾ ਕੀ ।

My Mother is Dead, What have You done?¹

Howsoever a falsehood may be decorated with superficial coating of truth, yet sooner than later it reveals as the Sun shines by splitting the cloud cover. Former Prime Minister of India, late Rajiv Gandhi tried to cover the genocide of 1984 by resorting to many tricks and setting up several Commissions of Enquiry for protecting his fellow rogues. Ultimately, the truth prevailed.

Falsehood will come to an end, O Nanak, and Truth will prevail in the end. |2|

(Ramkali First Mehl, p. 953)²

Through the statement of Dharam Das Shastri the above Gurbani truth once again revealed the truth to the entire world.

'My mother has died, what have you done?' This was an emotional question of Rajiv Gandhi to his fellow Congress leaders in grief of death of his mother, Indira Gandhi, on his arrival at Delhi Airport on 31st October, 1984. Among members of reception party, names of Bhagat, Tytler, Makan, Arjan Das, etc. leaders, are of special significance. Facts and evidences presented by non-Sikh organizations in their unbiased and factual reports are of hair-raising cruelty. These reports mentioned names and addresses of above and many other prominent congress leaders. According to Dharam Das Shastri, 'What did you do?' was a clear pointer towards massacre of Sikhs. This was disclosed by Dharm Dass who rebelled from this coterie of killers, through his statement that was published in the *Jan-Satta*, New Delhi newspaper dated 16th May, 1991. Copies of this statement were distributed for general information of the public by the Sikh Forum, New Delhi. On the basis of this statement, I have tried to share my thoughts with readers. Copy of the statement will be presented in this article later.

Following Indira Gandhi's killing, thousands of innocent Sikhs were massacred ruthlessly *en masse* in Delhi and other parts of the country. The law enforcing police

officers, instead of protecting the Sikhs, arrested, disarmed and presented them to hooligans and killers.

Innocent children were burnt alive. Thousands of young women were widowed in the day light. Property worth of crores of rupees was looted or set on fire. This organized incidence was so horrific and painful that even the pen wobbles in describing it.

Some excerpts from 'Who are the Guilty?' report published by 'Peoples Union for Democratic Rights' and 'Peoples Union for Civil Liberties' in 1984, are given, for the interest of readers. It is worth remembering that this book remained banned for many years by the government orders. However, wisemen say that the truth reveals from even hundreds of coverings. Despite the ban, this book reached foreign countries like hot cakes. Whereas Shastri's statement has not only affirmed this report, it has also exposed the sectarian policy of the Congress party. These public democratic organizations were led by legal experts such as Justice Sikri and Justice Tarkunde and well known journalists such as Rajni Kothari. These reports were prepared by Hindu brethrens. Blessed are these noble beings who have presented to the world the names and addresses of the guilty in book form, fearlessly. However, adoption of sectarian attitude by the majority can become dangerous for minorities at any time.

During the investigation carried out from 1st to 10th November, the Committee arrived at the conclusion that riots against the Sikhs in Delhi and surrounding habitats were not at all the outcome of peoples' feeling of pain and madness of anger resulting from spontaneous reaction to the killing of Smt. Indira Gandhi, as the government has tried to present. Contary to government claims, all this was a planned and organized execution coupled with willing irregularities under orders from prominent politicians of Congress (I) and administrative officials in particular. These riots were largely executed in similarly organized fashion in all Congress (I) ruled states.

There was hardly any participation by common people. Participants in these riots were rather primarily the supporters of ruling party and anti-social elements, who were led and assisted by the well known workers of the ruling party.

Because of split in the cruel and secratarian ruling group intoxicated in power, one of them, knower of all secrets, Dharam Das Shastri, has blamed Rajiv and company to save his own skin. This violence supporter Shastri did not get Congress ticket in elections. Perhaps, because of his estrangement on this issue he is disclosing the detail of incidents that happened with Sikhs. Dharam Das Shastri openly describes that for killings in the anti-Sikh riots of November 1984 in Delhi H.L. Bhagat, Jagdish Tytler, Lalit Makan, Sajjan Kumar, Arjan Das, Chaudary Balbir Singh, Ganga Sahai Berva and some police officials were responsible. Rajiv Gandhi was not in Delhi at the time of Indira Gandhi's assassination. President Giani Zail Singh went to see Indira Gandhi in the hospital. His car was stoned near INA Colony at the behest of Arjan Das. Zail Singh got nervous. Arun Nehru accompanied him to the fourth storey of All India Institute of Medical Sciences. He showed Zail Singh and said, "Look! The entire Delhi is on fire. All Sikhs shall be burnt if you do not appoint Rajiv Gandhi as the Prime Minister." Looting and killing commenced from INA Market, Shahdra and then from near Tytler's house. The mob also included Bhartya Janta Party members. Plundering and killing was led by Chaudary Balbir Singh and Ganga Sahai Berva. The police officials were also there. The police officer H.C. Jadav openly led the devastation. He goes on to write, "Bhagat is also included in a similar case. Tytler, Sajjan Kumar and Dharam Das Shastri are also in

similar cases. Sajjan Kumar did not get ticket for his involvement in land grab case. However, Tytler and two others became ministers. I have been refused ticket because I did not torch anything as desired by them."

Such is the open black secret of massacre of Sikh men in November 1984 riots. It is being disclosed by a person, who is accused of participating in these riots. The Indian Express newspaper dated 6th November, 1984 describes it as, "Confirmation of participation of the above mentioned leaders in riots was made when these MPs of Congress (I) were pressurizing the police on 3-4 November to release the accused taken in custody. On 5 November, 1984 Shastri protested against the Karol Bagh Police Station on the plea that they had mistreated the people taken in custody after recovery of looted articles from them. During those days Congress MP Mr H.K.L. Bhagat tried to release many professional criminals arrested by Gandhi Nagar Police Station. Journalist and former Indian High Commissioner in London, Kuldeep Nayyar wrote in March, 1985 that the Indian government is pursuing a wrong path. The Punjabi issue should be resolved. This is not merely a Punjab issue, but it is the matter of the Sikhs. Efforts should be made to find formulae that would ensure the participation of Sikhs in the Indian main stream. At the moment the Sikh psyche is hurt. They feel humiliated and insulted. Even after six years the situation is same, i.e., Sikhs are victims of cruelty and discrimination by the majority community.

The Sikhs cannot be befriended by transferring Chandigarh to Punjab, or referring the river water dispute to Supreme Court, or discussing the Anandpur Sahib Resolution. Sikhs could have been satisfied if efforts had been made to resolve these important issues before attack on Darbar Sahib, Amritsar. However due to sectarian policy and narrow thinking of the Indian government not only many but very appropriate opportunities have been lost. At present, Sikhs living in different countries of the world are detached from India. Their complaints are piling and their views are getting centralized on Khalistan.

The Bharti Janta Party and Congress are treating the Punjab issue as law and order problem and to resolve the issue they have handed over the Punjab to military. Psychological approach might resolve the issue but policy of bullet would only worsen the situation further rather than resolving it. Such is my belief!

Cooperation between the Communist and Congress parties has been in operation for many years. Perhaps the break up of Soviet Union is changing the thinking of Communist party. Thank God that Avtar Singh Malhotra, a well-known communist leader, has written highly relevant points in his article. The Indian government should use these suggestions for further discussions. Malhotra writes: "The Central Government should take lead in finding a political solution of the Punjab problem taking into consideration the previously held repeated discussions and assurances. Without doing justice to the Punjab and that too very urgently, neither the public confidence can be won over nor the Punjab situation could improve. The Congress is in power in the Centre and Haryana. If the Punjab issue is a national issue, then the Centre should take it up in this spirit and also advise Haryana accordingly. The Centre would thus ponder over injustice to Punjab on many counts. The city of Madras was allocated to Tamilnadu, and Bombay to Maharashtra, but to exclude Chandigarh from the Punjab ever new excuse is invented. The issue of sectarianism is also brought in. Despite agreeing on the recommendation of Commission on Punjabi speaking regions left outside Punjab, and Rajiv-Longowal treaty there has been complete silence during the

Barnala Ministry. To day, the Central policy on Kaveri water dispute is different from that of Sutlej-Beas water distribution. The Centre has always refused to hand over this issue to the Supreme Court. Why not Punjabi be made the second language in Haryana, Himachal Pradesh and Delhi? Is there any argument or principle against it? Why not punish the chief guilty during the massacre of Sikhs in November 1984? This is because many of the big leaders of the Congress (I) are guilty. Narrow partisan interests weigh more than justice which does not permit any plausible action. Same is true for the Blue Star Operation. There is plenty of talk to apply balm to the Sikh wounds, especially during elections."

Avtar Singh Malhotra has written the truth, but only when the time has passed away. I fail to understand, on what issues the Sikh Nation can rely on these *Khaddar* wearing Congressmen and Sectarian Hindu Organizations? Starting from Mahatma Gandhi, Nehru etc., upto the present day leaders, none of the promises made by them to Sikhs have ever been fulfilled. They have been refusing them on one or the other pretext. Not only Sikhs, Muslims and other minority communities feel insecure in India. Still, I feel, it is never too late to fulfill the genuine demands of the Sikhs. It is an eternal truth that the Punjab issue cannot be resolved till satisfaction of the Sikh Nation is achieved.

(Des Pardes, 31.1.1992)

੧. ਮੇਰੀ ਮਾਂ ਮਰ ਗਈ, ਤੁਮਨੇ ਕਿਆ ਕੀਆ ?
੨. ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥ (ਮ: ੧, ਅੰਗ ੯੫੩)

Babari Masjid

In 1528, the Mughal Emperor Babar got this Masjid erected at Ayodhya in Uttar Pradesh state by spending huge amount of money to get the blessings of Allahataala. Historically, this city has been a great place of pilgrimage for the Hindus since centuries. The great Hindu God incarnation, Sri Ram Chander Ji was born here in Treta Yuga. This event happened billions of years ago because a Yuga has an age of billion, trillion or countless years. According to Hindu mythology two Yugas have passed and now is the age of Kali Yuga. Thus, it cannot be said for certain that the location of Babri Masjid is the birth place of Sri Ram Chander Ji or Ram Chander was ever born. The present population of Ayudhya is about 50,000 with more than three thousand Hindu temples. The Hindus believe that Babar constructed this Masjid after demolishing the Hindu Mandir. Now Hindus plead that this Masjid is a symbol of atrocities perpetrated by Babar on Hindus, and hence, the Masjid should be demolished and replaced by Ram Mandir. The Muslims plead that centuries old Masjid should not be destroyed as it is connected with their heritage and history. Any way, this dispute is lingering on for about a century. The British government left the matter smouldering because of their policy of divide and rule.

Now the issue of same Babri Masjid is becoming a bone of contention between Hindus and Muslim. The Indian forecaster Pandits determined the propitious time to destroy Babari Masjid at 9.45 AM on the morning of Tuesday, 30.10.90. To fulfill this objective, thousands of Hindus launched an attack. The police had to resort to firing. Many deaths have occurred and the city is under curfew. Many other cities in India have been embroiled with Hindu-Muslim riots. On one side, Hindus armed with guns, swords and *Trirshuls*, and raising slogan of 'Bajrang Bali' are thirsty of blood of Muslims, but on the other hand, Muslims shouting slogans of 'Allaha-Hu-Akbar' are ready to face the challenge. The Indian government is trying to evade the confrontation with the help of police and armed forces. The dispute has erupted as a volcano in the Indian politics. The Bhartiya Janta Party, known and considered to represent Hindus, has withdrawn its support to the Janta Party in the Indian parliament. It may be recalled

that the leader of Janta Party, V.P. Singh is the Prime Minister who formed the Central Government with the support of pure sectarian Hindu group, the Bhartya Janta Party, and Communist party. The Bhartya Janta Party is determined to destroy the Masjid in all circumstances and to construct Ram Mandir in its place. However, the Janta Party is not in favour of oppression. The dispute is in the court. Mr V.P. Singh pleads to wait for the legal decision or else all concerned parties should resolve the matter among themselves. However, the Bhartya Janta Party belonging to the majority of Hindus wants to force its decision. The Muslim parties are also not silent. An Urdu newspaper Jang published from London writes on its front page of 30.10.90 issue: "The world United Islamic Representative Party with its headquarters at Jedah, has warned the Indian government that the demolition of Babari Masjid of Muslims would mean destroying the Muslim heritage and an attack on Muslim religious rights. Thus the Indian government should stick to its secular policy."

The Hindu population in India is about 70 crores against a Muslim population of 10 crores. The Bhartya Janta Party, Shiv Sena, Rashtrya Sawayam Sangh, Jan Sangh and Hindu Parishad are fundamental Hindu parties who openly propagate, 'Hindi, Hindu, Hindustan'. The Deputy leader of Bhartya Janta Party, Maharani Sindhia of Jaipur, openly declared in her speeches, that there was no room for minority nations in India. The Congress Party which claims to be secular has been infiltrated by these poisonous and sectarian elements.

History bears witness, that the earlier Islamic victors, in their religious fervour perpetuated lot of cruelty on Hindus, through their shameless and uncivilized excesses. Not only they vitiated the piety of Mandirs, but also looted them, broke idols and erected Masjids in their places after reducing them to rubbles.

The first part of *Tawarikh Khalsa* describes:

"Mahmud looted Hindu temples, disgraced their gods, broke idols and looted Hindus to his full contentment. Removing the wooden doors and other valuable materials from Mandirs they constructed and decorated their own Masjids. They broke idols and used them to floor the walk ways of Masjids. Lakhs of men and women were put to sword. Lakhs of women were taken prisoners and made servants and slaves and sold for two Dinars in the bazaars of Gazni. At that time, Hindus were either suffering tyranny silently or converting to Islam."

Babar's rule commenced in 1526. However, whole of India had been under Islamic rule for 350 years. The successors of Babar were firm believers in Islam and were enforcing it on people of other faiths. Babar and Baba Nanak were contemporary. Guru Nanak described the atrocities committed by Babar in his Bani.

As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.

Bringing the marriage party of sin, Babar has invaded from Kaabul, demanding our land as his wedding gift, O Lalo.

Modesty and righteousness both have vanished, and falsehood struts around like a leader, O Lalo.

(Tilang, First Mehl.; p. 722)¹

Having attacked Khuraasaan, Baabar terrified Hindustan.

The Creator Himself does not take the blame, but has sent the Mugal as the messenger of death.

There was so much slaughter that the people screamed. Didn't You feel compassion, Lord? | 1 |

(Aasaa, First Mehl.; p. 360)²

In the light of historical facts, we can conclude that the Mughal period was full of tyranny, oppression and tortures for the Hindus. The Sikh Gurus and their followers

also could not escape the tyranny of these rulers. Babar imprisoned Guru Nanak with hard labour and ordered to grind grains with hand-mill. The same cruel coterie ordered the martyrdom of Guru Arjan and Guru Teg Bahadur Sahib. They adopted all means to finish Sikhi.

In this connection, news published in the *Independent* newspaper, London, dated 30.10.90 will be interesting. Mr McGrick in his report from Ayodhya wrote:

“Hindus could not apprehend for centuries that the location of Babri Masjid is the birth place of Sri Ram Chander Ji. In 1949, a Muslim during Namaz saw a miracle of newly born Sri Ram Chander Ji. Immediately thereafter, a statue of child Ram Chander Ji was installed at that place. Since then, about one dozen Hindu preachers have been reciting Mantras turn by turn in the memory of Ram Ji. Quietly the Muslims shifted their place of worship.”

It could not be established whether the Muslims shifted their place of worship under fear or on their own accord. Nevertheless, the above mentioned theory did provoke sectarian Hindus.

India has a so called democracy. It is natural to expect the rule of majority community. Hindus are in majority in the country and this is resulting in increase in sectarianism day by day. The minority communities are worried to safeguard their own culture, heritage and language. Every political party tries to please the majority community to get their votes. Indira Gandhi's Congress party to please the Hindu voters destroyed the most revered temporal seat of the Sikhs, Sri Akal Takhat Sahib. Genocide of Sikhs was also a ploy to grab Hindu votes. Rajiv Gandhi became the Prime Minister under this conspiratorial policy and ruled autocratically.

Now the Bhartya Janata Party too, wants to play the same card by unabashing cruelty on to the Muslims. Let us see which way the wind blows.

The V.P. Singh's government that favours Babri Masjid to stay intact is not stable. The Indian President ordered V.P. Singh to prove his majority in the parliament on 7th November, 1990. Election of new parliament seems highly probable.

The entire country is on the verge of ruination. More than 200 people have been killed in the Hindu-Muslim riots. It has also adversely influenced the Muslim countires outside India. Many Hindu Mandirs were torched in Bangladesh. At some places incidences of stabbing have occurred. The over-zealous Hindus of India ought to remember that there are many other countries in the world that can raise voice for protection of Indian Muslims in the UNO. This way the Hindus would be the root-cause for bringing disgrace to the country. India is common country of all Indians. The secratarian policy of Bhartya Janata Party will divide the country into pieces.

It is better for the Sikh Nation to remain neutral. We have to follow the Guru ordained path of.

The One God is our father; we are the children of the One God. You are our Guru.

(Sorat'h, Fifth Mehl, Second House, Chau-Padas; p. 611)³

Thus both Hindus and Muslims are respectable for us. The Sikh leaders must refrain from irrelevant statements.

(*Des Pardes*, 16.11.1990)

੧. ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥ ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੇ ॥ ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੇ ॥ (ਤਿਲੰਗ ਮਹਲਾ ੧, ਅੰਗ ੭੨੨)

੨. ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥ ਆਪੇ ਦੇਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥
 ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥੧॥ (ਆਸਾ ਮਹਲਾ ੧, ਅੰਗ ੩੬੦)
੩. ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥ (ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੂ ੨ ਚਉਪਦੇ, ਅੰਗ ੬੧੧)

Glossary

1984 genocide: Organized general massacre of Sikhs in Delhi and other Congress party ruled states in India from 31st October to 4th November 1984 following the assassination of Indian Prime Minister Mrs Indira Gandhi on 31 October 1984 in which armed mobs brutally killed and burnt Sikhs alive, raped Sikh women, looted and set fire to Sikh homes, businesses, schools and Gurdwaras.

Aarti: A Hindu religious ritual of worship in which lamps are put in a platter and revolved in circles before the deity. It also refers to the songs sung in praise of the deity.

Akal Purakh: All pervading Almighty God who is beyond death and birth, The Timeless Being.

Akal Takhat: The highest temporal seat of Sikhs established by Guru Hagobind Sahib in 1609. Orders of Akal Takhat Sahib apply to all Sikhs. This is the venue of Sarbat Khalsa.

Akhand Path: Uninterrupted non-stop reading of entire Guru Granth Sahib in about 48 hours.

Amrit Chhakana: The Sikh ceremony of baptism or initiation. Ambrosial baptism is administered by the five beloved ones in the presence of Guru Granth Sahib.

Anand Sanskar or Anand Marriage: The Sikh matrimonial ceremony performed by completing four rounds of Guru Granth Sahib while the four hymns of marriage (*lavan*) are read from Guru Granth Sahib and also sung out by the Raagies.

Anandpur Sahib Resolution: A political statement made by the Shiromani Akali Dal in 1973 at Anandpur Sahib and modified in 1978 at Ludhiana. It pleaded for more rights for the states within India but it was viewed as a separatist move by the Indian government.

Ardas: A Sikh prayer performed after Path or before a mission for its fulfillment or as thanks giving after the completion of mission.

Article 25 of Indian Constitution: It provides freedom of conscience and free profession, practice and propagation of religion. Although it allows carrying of kirpans by the Sikhs yet in sub-Clause (b) of clause (2) it clubs Sikhism along with Jainism and Buddhism under Hinduism. Thus the Anand marriages are registered under the Hindu marriage act of 1955.

Arya Samaj: A Hindu reform movement founded by Swami Dayananda in 1875. It had great success in the Punjab because many of its principles coincided with Guru's teachings. When Dayanand Swami insulted Sikh Gurus in Satyarth Prakash Granth many notable Sikhs broke away with him and joined the Singh Sabha movement. The Arya Samaj movement has contributed greatly in the education field in India.

Ashutoshiye (Nurmahaliye): Followers of Divya Jyoti Jagrati Sansthan (Divine Light Awakening Mission) founded by Ashutosh in Nurmahal in Jalandhar. Ashutosh and his followers have openly clashed with the Sikhs and criticized Guru Granth Sahib and Sikh Gurus.

Avtarvaad: Incarnation theory of God which believes that God is born in human form.

Baba: Grand dad or saint. A religious wise man irrespective of age.

Babri Masjid: A mosque in Ayodhya in Faizabad district of Uttar Pradesh that was built by Babur in 1527. It has been a place of dispute between Hindus and Muslims as it is thought to be built by demolishing the temple of Lord Ram Chandar's birth place. It was destroyed in 1992 by the Hindu fundamentalists. The dispute is still unresolved.

Bachittar Natak: An amazing drama book written in poetry which contains the history of Guru Gobind Singh Ji in 14 chapters.

Badrinath: A Hindu holy town in Chamoli district of Uttarakhand which is the most important of the Char Dham pilgrimage of the Hindus. It is located at an elevation of 3,415 meters (11,204 feet) in the Garhwal hills on the banks of the Alaknanda river. Hemkunt Sahib is on the way to Badrinath.

Bandai Khalsa and Tatt Khalsa: Followers of Banda Singh Bahadur (1670 - 1716) are called Bandai Khalsa but those who believe in the 10 Gurus and Guru Granth Sahib are called Tatt Khalsa. Bhai Mani Singh tried to settle the dispute between them. A small number of Bandai Sikhs still exist but they have largely reverted to Tatt Khalsa principles.

Bhag Kaur: Mai Bhago or Mata Bhag Kaur was the survivor of the battle of Muktsar. She was born in Jhabal village and married to Nidhan Singh of Patti. She led the Jatha of 40 deserter Sikhs in Muktsar battle. She accompanied the 10th Master to Hazoor Sahib. She passed away in Bidar, Karnataka.

Bhai Ghaniya (1648-1718): Bhai Ghaniya was a devout Sikh who used to serve water to the thirsty irrespective of their religion in the battles of Anandpur in 1704 because he saw the Guru in all humanity. The 10th Master was pleased with his services.

Bhai Gurdas Ji: A prominent Guru's Sikh who penned down the dictation of Guru Granth Sahib from Guru Arjan Dev Ji. He was a great scholar who wrote 40 Varan and 556 Kabbitts in poetry. The Bani of Bhai Gurdas is considered to be the key to understand Gurbani of Guru Granth Sahib. Bhai Gurdas-II was another devout Sikh who wrote 41st Vaar relating to Guru Gobind Singh Ji.

Bhai Lalo: A Sikh of Guru Nanak Dev Ji who used to live in Saidpur (Emnabad) in Gujranwala district of the Punjab. He was an honest carpenter who earned his livelihood through hard work while doing Naam Japna. Guru Ji was with him during Babur's invasion.

Bhai Sahib Bhai Randhir Singh (1878-1961): A great mystic, theologian, strictly practicing Sikh, devout Gurbani singer, freedom fighter and Gurdwara reformer who remained in British India jails for more than 16 years. He wrote about 40 books on Sikhi. His tradition of freelance Gurbani singing is continued by the Akhand Kiratani Jatha.

Bhaniaryey: Followers of Baba Piara Singh Bhaniarewala who has his *dera* in Nurpur Bedi town. He has written his own Granth. He is accused of burning of Guru Granth Sahib and anti-Sikhi preaching.

Buddhism: A religion founded by Siddhartha Gautama with no concept of God. Buddha is an enlightened teacher who helps in escaping the cycle of sufferings and rebirth to achieve Nirvana. The religion which originated in India has now more following in the far eastern countries.

Caste system: A Hindu system of four categories of castes, i.e., Brahmins who are educated and responsible for religious acts; Kshatria who are warriors and rulers, and protect other classes; Vaishya who form a business and working middle class with varied type of professions; and Shudra who serve the other three categories by doing the menial jobs and hence are untouchables. The four castes or Varanas are attributed to Manu Smriti.

Chief Khalsa Diwan: The Chief Khalsa Diwan was formed by some elite Sikhs on 30 October 1902 for protecting Sikhism from the dangers of the missionary activities of various other religious communities. It has been responsible for the opening of many schools, colleges, orphanages, etc., all over Punjab.

Dadu Panthi: Followers of saint Dadu Dayal (1544-1603) of Gujarat who moved to Jaipur. His Bani is contained in the Dadu Anubhav Vani and is very close to the Bani of Kabir. Dadu Panth is also regarded as a branch of Kabir Panth.

Damdami Taksal: A 300 years old Sikh religious and educational organization said to have been founded by the tenth Sikh Master. It specializes in teaching of the correct reading (Santhyia),

analysis (Vichar) and recitation of Sikh scriptures. Its headquarters at Chowk Mehta in Amritsar came to limelight during Sant Jarnail Singh Bhindranwala's struggle in 1984.

Dandi Swami Shri Ram Tirath: Swami Ram Tirath Dandi Sanyasi (31 August 1897 - 12 May 1977) was a Hindu theologian and Sanskrit scholar. He wrote "Supreme Scripture, Sri Guru Granth Sahib" and "Paramount Religion, Khalsa Panth" in Hindi (both translated into Punjabi and English). Swami Ram Tirath died at Haridvar on 12 May 1977 as Ram Tirath Singh as a Sikh.

Darshan Dasia: Darshan Das started its own sect using the slogan 'Nanak Naam Charadi Kala' and naming his worship places as Sachkhand Nanak Dham to mislead Sikhs. Darshan Das was killed in Southall because of his anti-Sikhi activities.

Delhi Sikh Gurudwara Management Committee: The Sikh body responsible for the upkeep of Gurdwaras in Delhi.

Deradars: The head of a *dera* commonly called Sant Baba. *Dera* in Punjabi means a place of living but these days many saints have erected Gurdwaras which are *deras* of saints.

Devdasies: Godly young girls who are offered to idols of Hindu temples for dancing and singing (called Devdasies). Devdasies even do nude dances at night fall in the presence of Brahmin priests and are gradually turned into prostitution.

Dharmi Faujies: The Sikh soldiers in the Indian army who deserted their barracks in protest of army attack on Harimandir Sahib. Many were killed or captured and put to tortures in jails.

Dhirmalias: Dhirmalias are the followers of Dhir Mal (1627-1677) who was the eldest son of Baba Gurditta (eldest son of Guru Hargobind). With support from the Mughal emperor Shah Jahan he set up his own Gurudom at Kartarpur by unlawfully possessing the original copy of the Adi Granth. Dhir Mal's grandson Baba Wadbagh Singh Sodhi (1716-1761) set up his *dera* in Una district of Himachal Pradesh which is popular as exorcism of evil spirits.

Dharamsal: same as Gurdwara.

Dodhrias: Followers of Babu Jaswant Singh of Gurdwara Brahm Bunga, village Dodhra, District Bathinda, Punjab. Babu ji wrote many books on Gurbani under the pen name Khoji.

Durga, Bhawani: Forms of Devi (the divine mother, Parvati, shakti), the supremely radiant goddess having eighteen arms and riding a lion. Bhavani is a ferocious aspect of the nine forms of goddess Parvati.

Dushat Daman: Killer of the sinners. It is said to be the name of Guru Gobind Singh in previous life when he underwent meditative austerities at Hemkunt (Suraj Prakash Granth).

Farrukhsiyar (20 August 1685 - 19 April 1719): The Mughal emperor (1713 and 1719) who executed Banda Singh Bahadur in 1716 in Delhi. Farrukhsiyar was blinded, imprisoned and killed in 1719. He banned Hindus in the Punjab from keeping long hair and beard, and punished the sympathizers of Sikhs.

Fasting: A religious ritual of Hindus of not eating on certain days.

Gayatri Mantar: A highly revered mantra of the Hindus which is based on a Vedic Sanskrit verse from a hymn of the Rigveda (3.62.10). It is attributed to Rishi Visvamitra.

Gods and Goddesses: The Hindu male and female deities who are 330 millions and are worshipped for different objectives following different modes of worship.

Gur Darbar: Guru's court. The assembly of Sangat in the court of Guru Granth Sahib.

Gurdwara Sudhar Lehar: A movement for reformation of Gurdwara management from 1920 to 1925 which culminated in the formation of Shromani Gurdwara Prabandhak Committee.

Gurdwara: A door to Guru which means through the Guru. It is also called Guru Ghar (house of the Guru). It is recognized by a Sikh flag. Gurdwara is a multipurpose place for worship, community kitchen, weddings, education, political and religious functions, martial arts and other social activities.

Gurgaddi: The throne of the Guru. The present Guru on Gurgaddi is Guru Granth Sahib. Gurmat: Guru's precepts. Principles established by the Gurus. Guru's way of living and wisdom.

Gurmatta: A holy resolution on fundamental issues of Sikhi. It can be adopted only by a select primary Panthic group or a representative gathering of all sections of the Panth, i.e., Sarbat Khalsa.

Gurmukh: Guru's face, a Guruward person who abides by and practices Guru's command.

Gursikh: A follower of Guru Nanak's religion from first to tenth Sikh Gurus and Guru Granth Sahib and has undergone initiation. A Gursikh is Guru-oriented in thoughts, deeds and words.

Guru Gobind Singh Ji (1666 to 1708): The 10th Master of the Sikhs who created the Khalsa Panth on 30 March 1699 at Anandpur Sahib. Guru Ji fought more than 14 battles for righteousness and sacrificed whole family for the suppressed humanity at large. He bestowed eternal Guruship to Guru Granth Sahib and Guru Khalsa.

Guru Ka Bagh Morcha: A peaceful agitation started on August 9, 1922 for restoring the rights of cutting trees for the langar in the Gukkevali village in Amritsar where two historic Gurdwaras in memory of 5th and 9th Gurus are situated. Jathas were sent from Akal Takhat who were beaten with sticks and trampled under horses by the police led by Mr S.G.M. Beatty, Additional Superintendent of Police till a Father Rev. C.F. Andrews (1871-1940) complained to the Lt Governor who stopped the beating on 13 September 1922. The government at last gave in and the agitation ended on November 16, 1922.

Guru Ka Langar: The Deg or cauldron of food. It is free kitchen of the Guru where all and sundry eat sitting in a row (Pangat) irrespective of religious affiliations or social status. It is an integral part of Gurdwaras and is also served after religious functions in houses and other places.

Guru Nanak Dev Ji (1469 to 1539): Founder of a monotheistic religion called Sikhi based on equality of human kind including women with the precepts of Naam Japna (meditation), Kirat Karni (honest earning) and Vand Chhakna (sharing) and rejection of rituals of Hinduism.

Gurudom: A system of Guruship where human Guru is worshiped. It is an anit-Sikhi activity where pretenders pose as Gurus to loot the simple minded people.

Harimander: God's temple. The term is commonly used for the Golden temple built by Guru Arjan Dev ji in the sacred pool of water in Amritsar.

Havan: A Hindhu worship of fire god in which fragrant wood and other materials are thrown in the fire while reciting Vedic hymns.

Hemkund Sahib or Hemkunt Tapoban: Gurudwara associated with Guru Gobind Singh's past life in previous birth as mentioned in Bachittar Natak. It is in Chamoli district, Uttarakhand, India. It has a setting of a glacial lake surrounded by seven mountain peaks at an elevation of 15,200 feet. It is on the Rishikesh-Badrinath highway.

Hinduism: An ancient religion based on Vedas, and four castes and four Ashrams (divisions of life in four spans). Incarnation of God, rituals, multiple gods, idol worship are its characteristics.

Hola Mahalla: Attack and counter attack, and place of attack. Holla Mohalla was started by Sri Guru Gobind Singh Ji to teach fighting skills to the Khalsa. The Guru Ji used to watch mock fights and honour the victorious group. It falls on the following day of Hindu festival of Holi.

Hukamnama: A letter of instructions from the Gurus and Mata Sundri sent to the Sangat. The first hymn read out from Guru Granth Sahib after Ardas is also Hukamnama.

Idol worship: Worship of statutes or pictures as gods and goddesses.

Indira Gandhi: Indira Priyadarshini Gandhi (19 November 1917 - 31 October 1984) was the third Prime Minister of India for three consecutive terms (1966-77) and a fourth term (1980-84). She was assassinated by Beant Singh and Satwant Singh for attacking the Akal Takhat and other Gurdwaras and killing thousands of innocent Sikhs.

Individual worship: Worship of human being regarding him as the Guru or incarnation of God.

Jainism: An Indian religion that prescribes a path of non-violence towards all living beings. It has no concept of God. Jainism is a small but influential religious minority in India.

Janeo: Sacred thread of the Hindus.

Jatha: A group of Sikhs.

Julio Francis Ribeiro: The Director General of Punjab Police in the 1980s, who followed the policy of bullet for bullet and killed countless Sikhs in false encounters. He was attacked and wounded in Bucharest by Sikh gunmen in 1991 when he was the Indian Ambassador to Romania. He held many high positions in the Indian Government.

Kabir Panthi: Followers of Kabir Ji. Kabir lived in Varanasi and was initiated by Ramanand Swami, a famous Hindu Guru at that time. His Bani is included in Guru Granth Sahib.

Kafir: An atheist, a non-believer in God or an ungrateful person. However, it is erroneously but commonly used by the Muslims for non-believers in Mohammad.

Kakkaar: The Sikh articles of faith whose names start with letter 'K'. They are: Keshas (hair), Kangha (a wooden comb), Karra (iron bracelet), Kachh (a special under pant) and Kirpan (a sword). Keski (a short turban) is also regarded a Kakkaar in place of Keshas which are natural unlike the other Kakkaars and are not external. Cutting of Keshas is a transgression in Sikhi which demands re-baptism but removal of Kakkaar leads to minor punishments.

Karah Prashad: Sacred pudding that is distributed to congregation after the prayer as Guru's blessings.

Karam Kand: Ritualism of Hinduism. It is also that part of Hindu holy books which describes do's and don'ts and who does what deeds?

Karam philosophy: Dynamism of actions that describes the consequences of actions. Karam philosophy is the basis of transmigration in cycles of birth and death.

Katha: Exposition of Gurbani and Sikh history in a congregation by a Sikh scholar.

Kathavachak: A person who does exposition of Gurbani in a congregation.

Keski: A short turban which is used to cover hair. Many wear it below the long turban.

Khalsa Panth: Whole body of committed baptized Sikhs. It is also called Guru Panth as it has the status of Guru in the presence of Guru Granth Sahib.

Khalsa: A purified baptized Sikh who is freed from rituals and is directly connected to the Almighty through Gurbani. This term was assigned to the Sikhs by the 10th Master.

Khalsai Nishan: The Sikh flag unfurled outside Gurdwaras.

Khanda: A double edged sword used in wars by olden Sikhs and is also used in preparing the Pahul for baptism by stirring it in water having sugar puffs while reading the Gurbani.

Kirtan: Singing of the scriptural compositions in traditional musical measures. The person who sings Gurbani is called Kirtanyea or Raagi.

Kund: A pit where fire is lit for Havan.

Lieutenant General Jagjit Singh Aurora (February 13, 1916– May 3, 2005): The General Officer Commanding-in-Chief of the Eastern Command of the Indian Army who won the Indo-Pakistani War of 1971 by capturing 90,000 Pakistani troops. It created Bangladesh.

Maha Prashad: Historically the holy Karah Prasad (the sacred pudding) is called Mahan Prashad. However, the meat eating Sikhs erroneously glorify meat as Maha Prashad.

Maha Purash: An old holy and wise man who excels in character, virtues and ethical values.

Mahabharat: An epic narrative of Kurukshetra war between Kaurvas and Pandvas in 8th and 9th century BC and was written by Ved Vyas. Bhagavad Gita is a part of Mahabharata.

Mahakal: Destroyer of destroyers or destroyer of the universe. It also means the Almighty God. According to Kalika Puran Mahakal is a son of Shivji. There is Mahakal Temple near Ujjain which has a Shivling (a stone idol of phallus of Shiv ji).

Mahan Kosh: Encyclopedia of Sikh literature written by Bhai Kahan Singh Nabha

Mahant Narainu: Mahant of Gurdwara Nankana Sahib. He became corrupt and immoral. He attacked the Sikh Jatha, which went to free the Gurdwara, and killed about 150 Sikhs. He tied Bhai Lachhman Singh with a tree and burnt him alive. Sikhs remember these martyrs in Ardas.

Mahant: A religious superior and the chief priest of a temple or the head of a monastery. Mahants of Gurdwaras got corrupted and immoral and were got rid of by Gurdwara Sudhar Movement from 1920 to 1925.

Mahatma Gandhi: Mohandas Karamchand Gandhi (2 October 1869–30 January 1948) was an eminent political leader who practiced satyagraha, civil disobedience and non-violence policies for resistance to the tyranny of the British. He is also called Bapu and the Father of the Indian Nation. He was a staunch Hindu and critical of Miri-Piri concept of the Sikh Gurus.

Malik Bhago: A rich Hindu Khatri of Saidpur from whose food Guru Nanak Dev Ji squeezed blood to show him that his earning was dishonest. Malik Bhago realized and became a Sikh.

Mannu Smriti: Also known as Manava-Dharmashastra of the Hindus which contains Mannu's social laws that he received from his father Brahma. Mannu in turn taught to his students, including Bhrigu. Bhrigu then relays this information in the Mannu Smriti, to an audience of his own pupils.

Mannuvaad: Mannu's codes of conduct is the basis of Hindu religion (Manav Dharm Shashtra). The practice of Mannu's rules is Mannuvaad. It recommends Varan-Asram system.

Massa Rangar: Chowdhary Massa Rangar of Mandiali was the most notorious in charge of the Amritsar circle. He desecrated the Golden Temple in 1740 by smoking and drinking inside the sanctum sanctorum while watching dancing girls. Armed watchmen were posted around for his safety. He was put to death by Sukha Singh and Mehtab Singh.

Maya: Loosely used for money. It is illusion, misgiving, confusion and ignorance. It is otherness which carries one away from Godliness. Individuals perform Karmas under the influence of three instincts (Guna) of Maya created by Akal Purakh, i.e., Rajo = Passion Consciousness, Tamo = Animal Consciousness and Sato = Refined Consciousness.

Mir Mannu: Muin Ul Mulk was the Mughal governor of the Punjab from April 1748 to November 1753. Mannu issued orders to the hill chiefs to seize Sikhs and send them in irons to Lahore. Hundreds of Sikhs were thus brought daily to Lahore and executed at Nakhas, the horse market, present site of Gurdwara Shahid Ganj. Thousands of Sikh women and children were butchered by him. His atrocities on the Sikhs were summed up as, "Mannu is our sickle, We the fodder for him to mow, The more he cuts, the more we grow." He died on 4 November 1753 of an accidental fall from his horse.

Miri Piri: Miri is richness, chieftainship and kingship. It represents power or Shakati. Piri is spiritual leadership as Guru or prophet. Guru Hargobind Ji was embodiment of worldly King and spiritual Guru as a combination of Miri and Piri. The concept reflects in the saint and soldier spirit of the Sikhi.

Nakli Nirankari: The real Nirankari movement was started by Baba Dyal (1783-1855) in Rawalpindi. It revived the custom of Anand Karaj. The Nakli Nirankari sect was started in Delhi in 1929 by Buta Singh who was expelled by the Nirankaries. He was succeeded by Avtar Singh and then by Gurbachan Singh. Its chief Gurbachan Singh criticized Sikhi and Guru Granth Sahib and killed 13 and injured many of the devout protesting Sikhs on Vaisakhi of 1978 in Amritsar. Baba Gurbachan Singh was killed later and a Hukamnama was issued from the Akal Takhat Sahib on 10.6.78 excommunicating Nakli Nirankaries from the Panth.

Namdhari or Kuka: A person who has received Naam Mantra instruction (Gur Mantra) from the Namdhari Guru. The sect was started by Baba Ram Singh (1816 to 1885). They are also called Kukas as they make loud noises in trance. Though they emerged from Sikhi they no longer regard Guru Granth Sahib as the eternal Guru and instead have human Gurus. They are not mainstream Sikhs.

Nawab Kapur Singh (1697-1753): He was one of the pivotal figures in the darkest period of Sikh history. He organized the Sikhs into Dal Khalsa following the martyrdom of Banda Singh. He was head of Faizullapuri or Singhpuri principality. He was given the title of Nawab in 1733 when Zakarya Khan offered a Jagir consisting of the three parganas of Dipalpur, Kangranval and Jhabal to please the Sikhs.

Nirmal Panth: Khalsa Panth has been also called Nirmal Panth.

Operation Black Thunder: Two operations (30 April 1986 and 9 May 1988) conducted during the Barnala Government in the Punjab in late 1980s using 'Black Cat' commandos of the National Security Guards in the name of flushing out of militants from the Golden temple, Amritsar.

Operation Blue Star: It was an Indian military operation from 3- 6 June 1984, ordered by Indira Gandhi, the then Prime Minister of India, to remove Bhindrawale and his associates from the Golden Temple, Amritsar. The Indian army used tanks and armoured vehicles on the Shahidi Day of the 5th Guru when thousands of visitors were in the Golden temple. The Akal Takhat was heavily damaged and thousands of Sikhs were killed.

Pandit Nehru: Jawaharlal Nehru (14 November 1889 - 27 May 1964) was the first Prime Minister of India (1947-64). He was the father of Indira Gandhi and the maternal grandfather of Rajiv Gandhi, who later became the third and sixth Prime Ministers of India.

Panj Piarey: The five beloved ones who offered their heads to the sword of the tenth Master on a call at Kesgarh, Ananpur Sahib on the Vaisakhi day of 1699. They were baptized by the 10th Master who in turn received baptism from them empowering them as Guru. At present, Panj Piarey in the presence of Guru Granth Sahib, are authorized to perform Sikh initiation ceremony.

Panthic Committee: In the Sarbat Khalsa of January 26, 1986 the Panthic Committee of five members was announced to lead the Panth. On April 29, 1986 the Panthic Committee declared an independent Sikh Nation, Khalistan.

Patalpuri: Near Kiratpur and 15 km from Anandpur Sahib it is the place where Guru Hargobind Sahib passed away. Guru Har Rai Ji was also cremated there. Gurdwara Patal Puri Sahib stands in Guru's memory. It is becoming popular among the Sikhs for immersion of ashes of the dead in the river Satluj.

Patit: An apostate Sikh who has committed a transgression.

Pir Buddhu Shah (13 June 1647–21 March 1704): He was a Muslim saint admirer and ally of Guru Gobind Singh. He helped Guru ji in the battle of Bhangani with many hundreds of his followers and his sons. He was executed by Aurangzeb in 1704. Baba Banda Singh Bahadur avenged Pir's death by storming Sadhaura and killing Usman Khan. A Gurdwara stands at his ancestral house in Sadhaura in his memory.

Puja da dhan: Offering given in worship. Usually a priest is given money, clothing, grains or other materialistic items as a payment for ritualistic worship.

Radha Sowami: Radhasoami sect was started by Swami Shiv Dayal Singh in Agra. Baba Jaimal Singh established his satsang on the banks of the river Beas in Punjab.

Ragmala: A list of Ragaas appended at the end of Guru Granth Sahib. This resembles the Hindi translation of Madhavnal's musical account by Alam poet from his 63 to 72 stanzas. The Kartarpuri Bir has Ragmala but there is a blank page between Salok Mehla 5 and Ragmala. According to the Sikh Rehat Maryada, "The reading of the whole Guru Granth Sahib (intermittent or non-stop) may be concluded with the reading of the Mundawani or the Ragmala according to the convention traditionally observed at the concerned place."

Rajiv Gandhi (1944 to 1991): The sixth Prime Minister of India from 1984 to 1989. He took office after his mother's assassination on 31 October 1984; he himself was assassinated on 21 May 1991. He was behind the organized holocaust of Sikhs by his government in 1984.

Rajiv-Longowal Accord: An accord made on 24 July 1985 between the then Indian Prime Minister Rajiv Gandhi and Harchand Singh Longowal, the then President of the Akali Dal on the Sikh demands. The accord was never implemented and Longowal was killed on account of this accord.

Ram Rauni: Jassa Singh Ramgarhia fortified and constructed the fort of Ram Rauni at Amritsar for his Ramgarhia Misal. On Diwali of 1748 AD about 500 Sikhs were in Ram Rauni when Mir Mannu of Lahore and Adina Beg of Jalandhar attacked the Sikhs. Sardar Jassa Singh Ramgarhia deserted the army of Adina Beg and joined the Singhs inside the fort with his squad. Thus Jassa Singh Ramgarhia helped Sikhs to win the battle of Ram Rauni.

Ramraiya: The followers of Ram Rai, the eldest son of Guru Har Rai (1630-61). Ram Rai was sent as an emissary to the Mughal court at Delhi. He won the pleasure of Emperor Aurangzeb but the displeasure of his own father by altering Gurbani. He was discarded by the Guru. He set up his

own sect in Dehra Dun (Uttarakhand state) on land given by Aurangzeb where his *dera* manages a few Ram Raiya institutions.

Ranghretas: The so called low cast shudras. The tenth Master honoured them as “Ranghretas are sons of Guru” when Bhai Jaita brought the head of the 9th Guru from Delhi and presented to the 10th Master in Anadpur Sahib. He appointed Bhai Jeewan Singh Ranghreta as the General of his army. During the fight of Chamkaur Garhi, Bhai Sangat Singh was bestowed with the rank of General.

Rashtriya Swayamsevak Sangh (RSS): A Hindu nationalist, paramilitary, volunteer, and allegedly militant organization. It was founded in 1925 by K. B. Hedgewar as a social and cultural organization to oppose British rule and Muslim separatists in India. It was banned in 1948 when its member Nathu Ram Godse killed Mahatma Gandhi. The mission of RSS is the revitalization of Indian Hindu system.

Rehatnama: Book of codes of living. There are numerous Rehatnamas written by devout Sikhs but they contain contradictory contents that should be tested on Gurbani before accepting.

Ridh-Sidh: Magical powers acquired with Naam Japna.

S. Kapur Singh, ICS: Sardar Kapur Singh (2 March 1909–13 August 1986) was Deputy Commissioner in the Indian Government but resigned in protest of a circular that regarded Sikhs as professional criminals. He was the mind behind Ananpur Sahib Resolution. He was made Professor of Sikhism by the Shromani Gurdawra Prabandhak Committee. He was also elected as member of Indian Parliament and Punjab Assembly. He was critique of the government for its anti-Sikh policies.

Sabat Surat: A person with the original complete and unaltered form of the body as given by God. He keeps natural hair on whole body and wears a turban on the head. He does not pierce any part of the body.

Sahejdhari: A Sikh who is not baptized but does not cut hair and is follower of Guru Granth Sahib only.

Samelan or Smagam: A conference where congregation gathers for discourses.

Sampat Path: Recitation of Guru Granth Sahib with some intervening stanza or hymn supposed to be potential of fulfilling desires after every hymn or Pauri or Shalok. The intervening hymn or stanza is called Sampat. The Sikh Rehat Maryada prohibits Sampat Path as it interrupts the continuous flow of Gurbani.

Sanatani: A Hindu of ancient traditions.

Sangat: Holy gathering of Gursikhs in the presence of Guru Granth Sahib.

Sant Bhindranwale: Sant Jarnail Singh Bhindranwale (12 February 1947–6 June 1984) was the head of Damdami Taksal, Mehta in Amritsar. He was martyred defending the Golden temple and Akal Takhat from the attack of Indian army in June 1984.

Sant Samaj: A social union of Sants which has 101 members committee.

Sant Samelan: A gathering of saints.

Sant: A peaceful soul who has controlled his mind and organs of action. A Sant is a Pandit or learned and most reverend person. Generally the title refers to Guru or Guru's ideal Sikh who is always imbued in Naam.

Sapat Saring: See Hemkunt. A hill in Himalaya ranges near Badri Narayan which is surrounded by seven hill-tops.

Sarbat da Bhala: A Sikh prayers for the universal peace, prosperity and protection of all as, “God's glory ever increases; in His Will, Nanak prays for the good of everyone.”

Sarbat Khalsa: Represents the entire Panth in which representatives of all sections of the Panth or a select primary Panthic (corporate) group gathers to take some crucial decision for the whole Sikh Nation. The Sarbat Khalsa is usually held at Akal Takhat, Amritsar.

Sati: Hindu custom in which the widow is burnt on her dead husband's pyre. Guru Amardas Ji banned this practice in Sikhi and encouraged remarriage of widows.

Shabad Guru: Guru Granth Sahib which is revelation of the divine word.

Shabad: The Divine Word which is used for God Almighty, the order or Hukam of God received through Satguru, religious duty, Gurmantra and Gurbani.

Shah Mohammad: Shah Mohammad (1780-1862) belonged to village Wadala Veeram in Amritsar district. He wrote famous Jangnama of the First Anglo-Sikh War in 1845 after the death of Maharaja Ranjit Singh.

Shahid: A person giving witness and offering himself for martyrdom for a cause.

Shiromani Gurdwara Parbandhak Committee (SGPC): The Sikh body that manages Gurdwaras in the Punjab, Haryana and Himachal Pradesh, and was formed by an act of the Punjab Legislative Council in 1925.

Shri Guru Granth Sahib (SGGS): Shri Guru Granth Sahib is the eternal Guru of the Sikhs in the form of Holy Scripture.

Sikh Reference Library: A repository of over 1,500 rare manuscripts located in the Golden Temple at Amritsar, Punjab which was burnt by the Indian army during Operation Blue Star in 1984.

Sikh Rehat Maryada of Sants: A draft of Sikh Rehat Maryada (code of conduct) released by the Sant Samaj in their meeting of May 30, 1994 at Jodhan Mansuran, Ludhiana.

Sikh Rehat Maryada: The code of conduct and conventions of Sikhs that was accepted by the whole Panth in 1945 and is published by the Shiromani Gurdwara Prabandhak Committee.

Sikhi: The Sikh religion founded by Guru Nanak Dev Ji.

Sikhmat: The principles of Sikh religion of Guru Nanak Dev Ji.

Siropao: A robe of honour that is worn from head to feet. It is a public honour bestowed in the presence of Guru Granth Sahib.

Sirsa River: This is the river near Anandpur Sahib which hindered the path of Sikhs and Guru Gobind Singh while leaving Anandpur in December 1705. Guru's family was separated, many Singhs were killed and lot of literature was drowned in the river which was in spite. From here the Guru went to Chamkaur Sahib along with 40 Singhs.

Thath: A Gurdwara of followers of Baba Nand Singh Samparda. These Gurdwaras are also called Nanaksar Thaths.

Tirath: A pilgrim place which is regarded as pious. In Hinduism pilgrimage and bathing form a part of religious rituals.

Varan Ashram Dharm: The system of Hindu society that recognizes four Varanas (castes) and four Ashrams (stages of life). See caste system for Varans. The four Ashrams are: Brahmacharya Ashrama the stage of learning and celibacy; Grhastha Ashrama for married family life; Vanaprastha Ashrama for seclusion and penances; and Sanyasa Ashram for renouncing and detachment from social relations.

Varan system: See caste system.

Yog matt: A path of ascetic Yogoies.